September, 1931

UNITY

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

CARR
INSTITUTE
EVANSTON, ILL.

15¢

The Law of Grace
By Ernest C. Wilson

What Lack I Yet
By Zelia M. Walters

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

My health is from Thee, and I will to do Thy will, and to be wholly restored, fulfilling the promise of Jesus Christ, "Ye therefore shall be perfect, as your heavenly Father is perfect."

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

That which is stored in my mind and made manifest in my affairs is of Thee, and I rejoice in its abundance.

These statements are to be used from

August 20 to September 19

For further explanation of these thoughts turn to page 70

UNITY

Devoted to Christian Healing

CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*
GEORGE E. CARPENTER, *Associate Editor*

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The Law of Grace

By ERNEST C. WILSON

WHEN YOU invoke a law of abundance that reaches beyond the plane of strictly human action, you must be prepared for a good many surprises. You will find that things that have always seemed very important to you are really not important at all, and that seemingly negligible considerations suddenly loom mountain high.

The method of attainment of the practical Christian is a spiritual method. It demands spiritual vision. Things often look quite different, viewed spiritually, from what they appear to be in material sight.

As you become accustomed to this "new" way of looking at things, often you will see that what usually has been termed chance or coincidence is the definite, though to human minds mysterious, working out of spiritual law.

The spiritual way of attainment is often called "the way of grace," because it comes as God's free gift, and not by arduous human effort. By this we must not understand that human effort is to be abandoned when divine aid is invoked, but rather that such effort is to be directed effort rather than an aimless, blind "striking back" at circumstances.

Working "under grace," you may suddenly feel impelled to write to a friend, including an item of information, only to find that your letter has crossed his in the mails, and that he needed just the word that you sent. Walking along the street, you may turn off to an unaccustomed route, and suddenly come face to face with some one that it is important for you to meet. Or you may unaccountably change your travel plans at the last minute, to learn later that by doing so you had avoided an accident.

Are such things "chance"? No, they are only

"chance" to you when you do not recognize a law greater than "chance" working in your life. When you recognize and coöperate with divine law, the law of grace, "all things work together for good" for you.

Under the law of grace, one never seriously grieves over the miscarriage of human plans. Human *dis*-appointments will so often prove, by the law of grace, to be divinely His appointments that one hesitates to condemn as evil any situation or combination of events.

Invoking the law of grace, you will witness the power of Spirit to bring harmony out of discord, abundance out of lack, health out of illness, blessings unnumbered out of what had seemed to be only troubles and confusion. An experience from one of the writer's early adventures in Truth may serve to illustrate the point.

I WAS working for a small wage, and my affairs were complicated by other problems that seemed discouraging in the last degree, when by "chance" I attended a Truth meeting, after a period of staying away in the belief that while Truth might work for others it apparently would not work for me. It was a winter night, and the weather was very disagreeable, the more so to me because I had a very long way to go by street car, and a long walk from the car line to my home. I wondered why I had come. Curiously, a similar thought was in the speaker's mind. Jokingly he referred to the inclement weather, and said that it seemed ridiculous for him to have left California, where he had a charming home, to face the cold and snow of the northland. "But," he added, "I believe I have come here for just one person."

With his words, something was suddenly galvanized to attention within me.

I knew that I was that one person!

Perhaps it was only natural for me to feel that I was that person. Surely my need of inspiration and direction was great, and no doubt there were many others present who felt as I did, that they were "that one

person," too, but the conviction seemed like a special revelation to me, not to be gainsaid or disputed.

I attended meetings frequently after that.

I came to know the teacher well. I began to "demonstrate." With an improved mental attitude my work improved. I received one increase in wages, then another. Meantime I was studying Truth and trying to apply to my affairs the new ideas that I was receiving. New mental vistas opened before me. Many things that I learned seemed familiar to me, as if I had always known them but had merely forgotten them for a time. Later I learned that this was a common phenomenon. At that time, however, it seemed amazing to me.

One day the teacher said to me, "Would you like to be a teacher?"

"You mean, a teacher such as you are?"

"Yes."

"There is nothing in the world I should like so much to do," I answered. And in the years that have followed I have never regretted that statement, or wished to modify it.

"Then, why don't you?" he asked.

A thousand objections came to my mind. I had never spoken a word in public, except to read a few secretarial notes at church-membership meetings, an agonizing experience. I was painfully self-conscious. I had no voice. I had no training (as I thought) for such work.

"Nevertheless, you can do it, if you really want to seriously enough."

I THOUGHT a great deal about our conversation. I could see no way to bridge the wide gap between what I was doing and what I should like to be doing, yet somehow I never quite lost the gleam that I first caught in that statement, "I have come here for just one person."

Before long the teacher returned to his home. I felt more lost in many ways than I had before "chance" took me to that first meeting. Lost, but with this difference—that I knew now that somehow things were go-

ing to change. Had Hutchinsons's book, "One Increasing Purpose," been written at that time, and had I been familiar with it, I should no doubt have said, as did Simon of the book, "God is on my trail."

Then quite suddenly things began to happen. I received an offer of employment in the California city where the teacher lived. A little later the phone at my office rang. It was the ticket agent of a trans-continental railway calling me.

"Are you expecting a ticket to California?" he asked.

"No, but," for I was beginning to catch the magic of the law of grace, "there might be one."

"There is," he answered. "Come and get it."

And I did. There were other lessons for me to learn before I got the position, but get it I did, and it lasted until I was ready to teach.

UNDER God's law of grace, adverse outward circumstance, even influence, position, and power, seem to count for very little. Perhaps in His sight they are not important. How can any human power seem important in its resistance to infinite power? How can humanly appropriated wealth, however vast, seem important in comparison to the measureless abundance of Spirit? How can titles, possessions, appearances, seem important to Him who looks upon the heart? How can a single span of life seem important in view of infinite life?

The student who would follow Christ must be steadfast, most of all when evil appears. "Only be strong and very courageous, to observe to do according to all the law . . . turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest." The demands upon you may seem greater than your strength can bear, greater than your resources can satisfy. You may seem to be outnumbered, handicapped in a thousand ways. Nevertheless, if you would find the blessing of Spirit and invoke the law of grace, you must not run from the problem that faces you. Patiently, trustfully, you must do your best, how-

ever little, inadequate, or useless it may appear. That is your reasonable service. Do not neglect it, for it is all-important, though its importance is not in itself, but in the connection that it establishes between you and the Power that answers your need.

A BUSINESS man in great financial distress once went to a Truth practitioner for help. His obligations reached into the thousands of dollars, and his creditors were pressing him for an immediate settlement. He was desperate.

"What have you done to meet the situation?" asked the practitioner.

"I have tried in every way that I know to raise the money, but collections have been very poor and the banks will not loan me the money. My friends have been more than generous with their help, but still I have been unable to pay my just bills. My creditors are about to close me out," he answered.

"Isn't there anything you can do?" the practitioner insisted.

"No, I've done everything I can."

"Have you prayed?"

"Prayed! Man, this is no time to pray. It is time to do something. My creditors are demanding thousands of dollars and you ask me if I have prayed!"

"This is just the time to pray, if you haven't done so before," the practitioner answered calmly. "Why did you come to me?"

"I don't know. You'll do anything when you're desperate," he answered.

"Are you willing to pray with me?"

"Yes."

Together they prayed. At first the practitioner spoke aloud, and the business man simply listened. Then they sat in silence for a time. The practitioner's eyes were closed, so the patient closed his eyes, too. Finally the practitioner spoke again. "I give as I would receive, richly, freely, joyously, and promptly," he said. "Will you repeat that with me?"

They repeated the statement together several times. Then, "I should like to do that, but I can't. That's just the trouble," the business man said.

"Haven't you anything to give?"

"Not nearly enough."

"But you have *something*. You could give what you have."

"No use. They wouldn't accept it. They are demanding all that I owe."

"Try it. Give what you have. You have not really done your best until you have done all that you can. Apportion what you can pay among your creditors, and at least they will know by that that your intentions are good. Until you have done that you will not know that the case is hopeless; and nothing is ever hopeless when we do our best."

He did as the practitioner suggested; a simple thing to do, perhaps, and one that possibly would occur to almost any of us as we read this article; but what occurs to us as being sensible and logical when we are calm and poised and unbeset by a sense of pressure and anxiety may be quite different from what we think and do when we are harassed and distressed. His creditors were impressed by his new spirit of courage, and by his gameness in being willing to pay part of what he owed them—even without any assurance that they would not take over his business and leave him worse off than he would have been by holding on to the little money that he had. They reached an agreement by which his business—and, even more important, his spirit—was saved.

WHAT we need most, when we are faced by ambitions or by problems that dwarf our apparent resources, is courage to use in good faith what we have. Perhaps you, too, say that you would like to give richly, freely, joyously, and promptly, but that you cannot do so. If so, you must know that the richness, freedom, joyousness, and promptness of your resources do not depend upon their quantity, but upon the spirit

with which you use them. If your resources seem small, all the more reason that you should put into them the abundance of Spirit. The abundance of Spirit with which you infuse your resources will help to increase them.

Remember, too, that your success does not depend wholly upon yourself. "God gave the increase." Life will respond by meeting any honest, intelligent effort more than halfway.

The student of practical Christianity must learn to trust life. No man of himself alone can possibly exert enough effort, mental or physical, to bring into his world all that he desires; but any man using his powers intelligently, in coöperation with the law of increase, can call forth abundance to meet all his needs and to spare.

Once, as a lad, the writer boarded a street car with a heavy suitcase. The car was crowded, and he was obliged to stand. The suitcase seemed to grow heavier and heavier. He shifted it from one hand to the other, and then used both. Finally a kindly man turned to him, and said, "Let the world hold it up, sonny, and rest yourself." The thought is an old one. It has been told with many variations by many persons. Doubtless the idea was not original with the man who voiced it, but it was original to me, and it has impressed me many times since.

GOD GIVES the increase. The help that He gives is no less divine, no less truly of Him, because it manifests through natural laws. How else should we expect Him to manifest? Part of our fascinating task in life is to become acquainted with His laws, but our knowledge of them does not determine their operation. Our knowledge simply gives us greater freedom and greater confidence in their use.

What we do is far less important, spiritually, than how we do it and why. What we do is important in establishing a connection with, and in putting into motion in our life, forces greater than those that we

ourselves possess. I have seen a whole bank of sand transformed into a veritable avalanche by the dislodging of one tiny pebble that started the movement. Crowds have been transformed into mobs by the cry of a single voice, ominous, terrible, "Lynch him!"—and many a mob has been restored to reason by the single voice of courage and reason.

What we do, only occasionally outstandingly significant in itself, becomes mighty and powerful by reason of the spiritual forces that it releases—in us, in others, or in both. To know this is to find faith in doing the seemingly insignificant and inconsequential thing. Nothing is insignificant that invokes spiritual power. When you say, "I give as I would receive, richly, freely, joyously, and promptly," and accompany the statement by the fact, you are calling upon mighty spiritual powers of increase and bounty. The results of your statement are not limited to the carrying powers of your voice, or to the masterful quality of your thought, or to the resources that you consciously release when you give what you have. Compared to all that there is to be given in life, the wealth of a Crœsus or, more modernly, of a Henry Ford is of little more significance than the widow's mite. What you give, of service, of money, of thought and word, is less important than the spirit in which you give it. "Not by might, nor by power, but by my Spirit, saith Jehovah."

DO NOT fear the limitations of circumstances. Do not fear an evil outcome to events simply because you cannot quite see their favorable culmination. No combination of circumstances, no appearance of adverse power or of evil, no disease of the flesh, can withstand the power of God. "Fear not ye, neither be dismayed by reason of this great multitude; for the battle is not yours, but God's."

You have only to keep your relationship to God right, and to follow His leading. You are not to be inactive, but even inactivity is better than to be active in the wrong way. Rather you are to be active in the

service of God. This means that you are to make your thoughts and acts such as to be open channels for His expression. You are not to be limited and overcome by your own idea of things. It was your own idea that got you into trouble, if you are in trouble. Your next step is to seek His ideas, and to act with Him in the manifestation. No man of himself has power that amounts to very much. Any man, working with God and thus making God's power available through his life, has unlimited power. This is "working under grace."

This realization was the secret of the amazing power of Jesus. He acted not from Himself, but from God. "I can of myself do nothing"—"the Father abiding in me doeth his works."

Fear not, then, the things of the world, however unpromising they appear to be. Fear not that God is not with you. He is always with you. His power and love and wisdom are yours to call upon at any moment. Fear only one thing—fear not to be with God; and you must not stop with even that fear, but must reach past it—into active unity with God.

God is with us all, and in us all, and over us all. Our part is to be with Him. Our unity with Him must become secure and steady. Have you ever observed an electric lamp screwed loosely into the socket? There may be plenty of current, and the lamp may be a good one, but, if the connection is unstable, the light will flicker on and off uncertainly. So it is with us. We must be steadfast, unwavering, and constant in our loyalty to the power of God. So do we keep the current of His power constant in our life, and insure its being the efficient, blessed channel for His bounties.

PRIMARILY, only one thing keeps us from our heritage of good. It is the temptation spoken of in the Lord's prayer, the temptation to believe in evil. "Lead us not into [leave us not in] temptation, but

deliver us from evil," said Christ (A. V.). The temptation to believe in any of the myriad forms of evil is the trap that insnares many a student, and prevents him from completing his demonstrations of the good.

Your good depends upon you, but not upon you alone. Your part is to be a good transmitter of power from on high. You must clear your thought of doubt, of fear, of a sense of insufficiency and inability, and you must do your humble, simple best, inadequate though it may seem. Faith is the very substance of things hoped for; little though your resources are or appear to be, you must have faith—and prove it by doing your best.

I do my best in faith that God will give the increase.

ETERNAL LOVE

Immortal love, forever full,
Forever flowing free;
Forever shared, forever whole,
A never-ebbing sea!

Our outward lips confess the name
All other names above;
Love only knoweth whence it came,
And comprehendeth love.

The letter fails and systems fail,
And every symbol wanes;
The Spirit overbrooding all
Eternal love remains.

—*Whittier*

"My Cup Runneth Over"

By FRANCES W. FOULKS

IT HAS not always been that I have been as now, conscious that "my cup runneth over," and, because it was not in my consciousness, the cup of my life did not overflow with many good things; yet I now know that it always held more than I knew how to acknowledge. The human mind is inclined to count as blessings only those things that give it conscious pleasure, and when in my heart's longing and desire for some good thing, in my earnest prayer for it, it came to me from the Great Giver, my human mind would pat me on the head and say, "See what I have done, what I have brought into manifestation!" Never a "thank you" would it offer to the One from whom all good comes.

But, thank God, that human mind is losing its power over me, for it is being absorbed by, sinking its identity in, the Christ mind, and the higher self of me momently recounts its blessings, acknowledges their Source, and realizes that His loving kindness and tender mercy "endureth forever." In response to my heart's lifting itself ever in gratitude, singing its praise and thanksgiving to Him, mine it is to experience the blessings of a soul whose "cup runneth over," a body whose "cup runneth over," a world whose "cup runneth over" to experience the freedom of oneness with Christ.

That which I count as my greatest blessing, and which is a continually running over cup of joy to me, is my consciousness that the Christ, in whom is the fullness of all life and substance, all beauty and livingness, is ever present with me, seeking to press out to me these good things in their most perfected form, and that, as I hold out my cup to Him, no matter what the size or the form of this measure, He fills it full,

even to overflowing. The more I give of acknowledgment, of praise, and of thanksgiving to the Great Giver, the bolder I become in presenting my cup; and the more beautiful the form and the greater the capacity of this cup that I hold out, the more "my cup runneth over," for does not the omnipotent One say: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over"?

I render continual thanks unto Thee, O infinite One, for a mind capable of comprehending Thy love and goodness to me, capable of understanding my true selfhood; a mind that receives direct from Thee inspiration, wisdom, courage, understanding, and that is being renewed continually after the Christ, the perfect pattern.

I render thanks unto Thee, Thou who art the light of my world, for a soul where Thou dost dwell in the holy of holies, a soul that Thy presence is cleansing from all unrighteousness and rebuilding according to the glory that it had with Thee in the beginning before it came out into world experience.

I render thanks unto Thee, Thou Creator of my being, for a body created in Thine own image and likeness, a body capable of putting off the old man and incorporating the new in every cell of the mortal, capable of coming out from under bondage to flesh and of putting on the spiritual body, a body eternal, young, vital, and clothed with Thy immortality.

I render thanks unto Thee, O Thou, the Great Giver, for a world that has harmony and progress in it, a world that overflows with the signs of Thy presence, signaling everywhere Thy beauty, Thy opulence, Thy joy, a world that is a peaceful habitation to me, a safe dwelling and a quiet resting place, yet abounding with joyful activity, because Thy love is continually overshadowing me, filling me, using me, to Thy glory.

I render thanks unto Thee, my Lord and Savior, for opportunity to serve in Thy vineyard, to share with others the love and the wisdom and the substance that

Thou givest me; for the blessing of being a channel through which Thou dost point out to others the joys of living constantly and consciously with Thee and letting Thee fill every empty cup of their lives also with Thy overflowing measure.

My cup does overflow, my Father, even "runneth over" with many good things, all of which Thou dost press out into livingness through me, into manifestation for me. I would ever be more worthy to be used of Thee, to receive Thy gifts spiritual and material, that I may truly represent the love that Thou wouldst bestow on every child of Thine, that Thou dost bestow on all who hold out their cups steadily, expectantly, and who are so at one with Thee in thought and word and act that their very consciousness of oneness with Thee draws forth from Thee the return of a cup full and overflowing.

Truly my heart knows the joy of a cup of livingness that "runneth over," and my soul drinks deeply of the life and love and wisdom that Thy cup holds, and is satisfied.

A TRUE RECORD

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow man sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—*Henry Van Dyke*

What Lack I Yet?

By ZELIA M. WALTERS

THIS IS a story of very ancient days, and of a king who found the way to know the hidden things of God. And, since the ways of God are unchanging from age to age, we may read the king's story, and find that the way to God's treasure house lies plain and straight before us.

In the house of Ulen, king over a tribe in the foothills of the mountains that barred the East, there was sorrow and striving. The child of Ulen's love, the heir to his honors, lay desperately sick. In a long, dark room fitfully lit by flaring torches, the child slept heavily. From a corner of the room Ulen watched under frowning brows, as a magician, hurriedly summoned from another town, muttered his incantations, and displayed his talismans. The magician was frightened. He could see that this was a desperate case, and he knew that the doctors and magicians of the court had already failed. What might this black-browed king do to those who failed?

"Highness," he said, turning at length to the dark corner, "the young prince is held by a magic stronger than mine. I can avail nothing. Now, if you could find one who knew the high magic, and could command these strong devils to depart——" He paused, a thought dawning and lighting his eyes with sudden hope. He would not have believed that he would ever be glad of his knowledge of Aulus, the stranger, whose coming had so disturbed the hold that he had had on his own community. But now he saw in Aulus the means of saving his own life. Verily, one never knew when the gods had prepared good for one. Now, if Aulus came and failed—well, let him look to the high God whom he served for help. "Highness," the magician went on eagerly, "there is such a one in my town. He claims

to know the most high God over all. And by means of the magic of this God he has healed the sick. Yea, verily, a man walks about our streets who was so sick that only the most powerful magic could have called back health to his worn-out body. Send your men for Aulus, the teacher, and bid him dispense the strong demons that are strangling the child."

In half an hour men were riding over the mountain roads to seek Aulus, the strange teacher from the East.

THEY returned with him bound—and carried behind a soldier on a powerful horse. They set the man, disheveled and bound, before the king. He stood erect quietly, and made neither a plea for mercy nor a protest at his handling.

"Highness," said the captain, "he would not come, and we had to bind him. He said he was going to comfort a shepherd's child, who was sick, and though we told him it was the prince who needed him he would have gone none the less, to the shepherd."

"Sir," said the king sternly, "know you not that I have the power to reward you greatly if you serve me, and the power to take your life if you anger me?"

" 'None of these things move me.' " Aulus' voice was gentle, his manner respectful, but he had uttered these defiant words. The king leaned forward to stare at the daring stranger. Anger mounted in his breast. If the stranger tasted of the dungeon, and the scourge, perhaps he would not be so bold. But there was something stronger than anger holding the king. It was love for the child, and, above everything else, the gnawing worry about his sickness. For the first time in his self-willed life he spoke fair words to one who opposed him.

"My son lies grievously sick. If you will heal him you shall ask what you will of me, and I will give it, even to the half of the treasure of my kingdom."

"I cannot heal him——"

The king rose, anger flashing from his eyes.

"Now, by the gods, you will rot in the dungeon if

you make not the effort. I will brook no dalliance."

Aulus' low voice went on, under the king's shout, "—but God can."

"Your God, you say. Aye, importune your God. I have heard He is very powerful. Promise Him rich sacrifices, any sacrifices He may desire."

" 'I desire mercy, and not sacrifice,' saith our God. And we need not importune Him. He stands ready always to pour out His bounty on His children."

"Then come with me, good sorcerer, and look upon the child."

"I am no sorcerer, but a teacher of the way of God."

HE FOLLOWED to the child's room. The child lay, white and spent, upon the trappings of the couch. His fever was gone. His breath came faintly. His eyes were closed. The father's heart sank as he saw how much worse his son had grown.

"Can you heal him?—can your God heal him?"

"Aye, but I must have quiet while I pray for the shepherd's child, who is likewise sick."

The king's strong hand closed over Aulus' arm, and he dragged him across the room.

"On your life, no! Heal my son, and let the shepherd's brat go. Begin your magic words now, or I will slay you with my own hand."

The child's mother rose up from behind the bed. Her face was set like a tragic mask.

"While you threaten and dispute, the child is dying. Perhaps he is drawing his last breath even now. Let the holy man alone, lest his God take vengeance. Let him do as he will. It is our last hope."

The king's hands dropped. With a cry of despair he turned his face to the wall. Aulus seated himself on a low stool near the bed. There was no sound in the room. Aulus had retired to "the secret place" to pray. His eyes were closed. The father continued to lean against the wall. The mother stood with her eyes on the holy man.

Minutes went by. Then the silence was broken by a cry, low and guarded, for even in this supreme moment the mother thought of the child first.

"He lives, he lives, his lips are rosy. He breathes like a sleeping child. His hands are warm. O God of the stranger, I give you my thanks, I give you my life——"

She fell upon her knees, shaking with sobs of joy.

The king crossed the room, and peered down at the sleeping child. He touched the little face. The child stirred, opened dewy eyes, and murmured, "Father." Then he snuggled among the covers into a more comfortable position, and went to sleep again with a hand tucked under his cheek. The king's grim, frowning face was working grotesquely as he turned away. He looked at the stranger, who still sat with his eyes closed. The king waited. What was this magic that one worked without word or gesture? He was awed, and a little frightened. But, above all, pulsing joy flowed through him. The child lived. He was well.

AFTER a while Aulus arose, calm, unhurried. He looked at the sleeping child, and smiled.

"He will do well," he said. "The shepherd's child, too, is well."

"Sir, I will reward you as I said. If you will dwell at my court you shall stand next to me in rank, and I will give you great treasure. I give you my thanks. I bow at your feet. I, the king, acknowledge you as the greatest of men."

"Nay, give me no thanks. 'I can of myself do nothing.' It is God who healed your child. Give Him the thanks, the honor, and the treasure. Because I have brought you His word, I ask but one boon. Let me preach to your people the message of my God."

"You may preach, and they shall hear—else they will know my vengeance," began the king.

"Nay, but my God makes not His way into men's hearts through wrath and terror. You will do naught save give me leave to preach."

"That will I do, and send the message through all my domain. And now I must learn how to honor your God. What sacrifice will He accept? Can I build Him an altar in the temple, higher than the altars of all other gods? I will be His man from henceforth. Tell me about Him; what may I do to please Him?"

After he had rested and taken food, Aulus spent his day in teaching the rudiments of the new faith to the king and his household. He knew that these men of violence could see the Truth but dimly. They were like little children who can take but one faltering step. Gently he dissuaded the king from placing an altar to God in the temple of Zeus. He tried to make them understand that God was Spirit, omnipresent, omnipotent. The child played about his father's feet, while the household looked at him in awe. He had been so near to death that they thought he must have brought away some knowledge of the invisible world. The lesson was done at length, and Aulus girded his robe about him, and stood for farewell.

"I will come again," he said. "Do the things that I have taught you. In quietness listen for the voice of God in your own heart. I go now to teach and preach in another town. This one I leave to you."

"O teacher," said the king, "I will do all the things that you have said. But what lack I yet? I wish to serve God perfectly. Tell me of other things deeper in the counsels of God."

Aulus looked at him keenly, and hesitated. How much could this rude king understand?

"O king, it comes to the ears of all men that injustice is dealt to your subjects. God is a God of justice. He gives to every man his due. It is God's will that you deal justly with your people. Thus shall you show that you are a child of the Most High. Let none again in your domain cry out that he has been oppressed and afflicted without cause."

The king burned to do something for the God who had blessed him so greatly.

"Justice sits on my throne forever," cried the king.

"The Lord bless you, and keep you; the Lord be gracious unto you, and give you peace," said Aulus, and went his way.

WEEKS PASSED. Aulus, going to and fro through the land, heard tales of the king. "A beggar went before him, and told how a rich man had withheld from him his due, and the king made the rich man give the beggar his due." "It is said that the king has gone into the prisons to see if any are unjustly imprisoned." "The king used to take what he wanted without regard to the owner, but now it is said that he pays every one full price for the goods he needs."

"Justice indeed sits on the king's throne," said Aulus to himself. And after a while he girded his robe, and went to the palace.

He was received with honor, and given a seat at the king's right hand. The little boy who had been sick was a fine, sturdy lad now. In the eyes of the queen was a look of peace that had not been there in the old days.

Again Aulus told the story of the Son of God, who came to show mankind the Fatherhood of God. Again he repeated his teaching, "precept upon precept; line upon line." This rude court had no books, and, even had they possessed them, but few could read. They must get their knowledge from the lips of another.

"Stay with us," entreated the king. "You have gone the hard ways, and borne hunger and weariness, aye, and persecution. It is time that you should sit at ease, and lie on a soft bed."

"Not yet," said Aulus, and he forbore to try to explain to the king that even now his ways were ways of pleasantness, and all his paths were peace. The king could not have understood how a way could be at once hard and easy. "But I shall come again."

"Have I learned the way of justice? Have I pleased God?"

"You have indeed learned, for your poorest subject

now knows that he will find justice at your hands. And God is pleased with this your offering."

"What lack I yet?"

"Learn the ways of mercy. Give men more than justice. Deal with them as a tender father deals an erring child."

AGAIN Aulus went his way, and again after some time had passed he began to hear stories of the king's mercy. Again the whisper went to and fro through the domain. At the king's court one found not only justice, but mercy that took account of weakness, and ignorance, and repentance.

In his rounds through the towns where he had been teaching people of His way, Aulus came a third time to the palace. Again he repeated his teaching, and again he found the king eager to give yet other offerings to the God that he loved.

"What lack I yet?" the king asked.

"Practice humility," said Aulus. "Know that there is but one power in the world, God, the good, and that all men are His offspring, and hence all men are brethren. In God's sight there are no great and small, but all are worthy of honor."

"This thing will I do," said the king, "for I would know all the hidden things of God. But had you told me at first that I must hold all men as my equals I could not have accepted the hard saying. Am I not growing up in the faith, my teacher?"

Aulus smiled his wise smile. None knew better than he that the king could not have accepted humility when he took his first faltering steps into the kingdom.

"You are indeed approaching to the stature of a man in Christ Jesus," said Aulus.

At intervals Aulus came again and again to the palace. He was a true shepherd to these sheep that he had brought to the fold. He did not leave them untaught after they had turned to the light, but he went to and fro, tenderly repeating the old lessons. Each

time he came to court he found the king intent on practicing the lessons that he had learned, and each time the king said, "What lack I yet?" And each time the teacher added another lesson.

"Practice the Golden Rule, which the Christ taught," he said one time. And another time he said, "Christ said, 'Blessed are the pure in heart: for they shall see God.' Keep your heart pure and stainless, O king." And again he said, " 'He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.' " And after all these he said, " 'Pray without ceasing.' "

Said the king, "Once that would have been a hard saying for me, but now I perceive more truly what prayer is."

THEN on a visit that was a farewell, for Aulus would now go into a distant land, the king asked his old question, "What lack I yet?" Aulus looked at him long. Gone was the old savage king, whose anger flared to quick destruction. Gone were greed, and self-seeking, and lust. The king's eyes now reflected the true light. His features, molded by Spirit, expressed strength and kindness. His name had become a proverb for goodness throughout all the surrounding lands. He was indeed a father to his people. Health and prosperity and peace attended his footsteps. It would have been easy for Aulus to say; "You lack nothing; you have come to the full stature of a man." Perhaps that is what the king hoped that he would say, for he had sought long and patiently to walk in His way. But Aulus said:

" 'Abide in me, and I in you,' saith the Christ. 'As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.' "

"This will I do," said the king thoughtfully. "But tell me, O teacher, before you depart from me on this long journey, when shall I come to the time when I need not ask, 'What lack I yet?' "

Aulus smiled tenderly on this his child in faith.

"Not within the span of time, my son. Each morning, When I rise, I ask my God, 'What lack I yet? Do Thou, my heavenly Father, supply my lack.' And each day I see His way opening before me. For life is like a stair that leads ever upwards, its summit lost in the clouds of glory that veil God. We start on the lower steps, and we climb gladly to the steps above us. But lo, when we stand on these we see that yet other steps stretch above us, and we go on climbing. We have more strength, more courage, more faith. So we climb yet more strongly. But, ever, there are the steps above us. We know not yet what glories await us. The apostle John hinted of them when he said, 'Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is.' And Christ Himself set the mark for us when He said, 'Ye therefore shall be perfect, as your heavenly Father is perfect.' So you see, my brother, the stairs still slope upward from us, and we must still climb, ever toward that cloud of glory which covers the joys that as yet we cannot even imagine."

"Brother, I climb with a thankful heart."

"I too, brother; let us be on our way."

PRAYER

By Anna M. Wirth

I do not ask for earthly good,
Fine raiment, fame or dainty food;
I only ask for inward Light,
That I may always see aright!

The Kitchen Clock

A Story

By MINOLA MADDY

IT WAS one of those trying days when everything seemed to go wrong. To begin with, the alarm clock had stopped in the small hours of the morning, and John and I had overslept. I let the toast burn while trying to awaken the children. John found a flat tire when he drove the car out of the garage, already fifteen minutes late. By the time he had gone and the children were off for school, I felt as if everything in the world were against me.

The day turned out to be one of those sweltering September days that would make one think it was still August. I forgot to put out my ice card, so the ice man left no ice. While phoning to the ice company for a special delivery, I mentally berated my ill fortune because we could not afford an electric refrigerator. I had planned on making a cold dessert to surprise the children when they came home to lunch, but the ice was so low that the dessert refused to chill. At noon the children grumbled because they had to go to school in such hot weather, and because there was no dessert for lunch. I restrained myself until they had left again for school, then I laid my head down on the table among the dirty dishes—and sobbed.

I sobbed because life was so hard, and because even my children were dissatisfied. I felt sorry for myself. I thought how pleasant it would be to run away from all this mess. I thought of all the places that I should like to visit, and sobbed because there was so little hope of ever doing so. I thought of all the things that I needed for myself and for the house; and sobbed harder because there seemed such little hope of ever getting them, or, if I did, I knew that there would be a

million other material things needed or desired.

If it had not been for the ringing of the phone about that time, I might still have been there—miserable and unhappy. The call was from the grocery store, asking for my daily order. I managed to order a few things, and then cleared the table and washed the dishes. I had a bowl that belonged to Mrs. B——, my neighbor. It was one of her best set, and I felt that I should return it before it was broken, the children were so careless with dishes. Besides, I wanted to chat with her. Perhaps, if I poured out my troubles to her, it would relieve my mind.

AFTER bathing my red eyes and combing my hair, I walked across the yard, bowl in hand, and knocked at her back screen.

"Come in," she called in a welcoming voice. "Sit down."

I went in. The peaceful, orderly atmosphere of her kitchen seemed like heaven compared to mine. She sat in a rocking chair, peeling apples. There was a clean white cloth on a little table by the window and on it was a bowl of lovely nasturtiums. A blue-and-white-checkered linoleum covered the floor, and on the south wall a little blue-and-white kitchen clock ticked cheerfully.

"Do you like my clock?" she asked, catching my glance as I looked at it.

"Yes, it seems so sort of happy and restful," I answered.

"Yes, it helps," she went on. "Perhaps you would like to have me tell you about it."

I settled myself contentedly. It was restful just to sit there in such a pleasant atmosphere, and anyway it seemed a shame to ruin it by talking about my troubles.

"Perhaps I should start," Mrs. B—— continued, "by telling you that the name of my clock is 'Relaxation.' That may seem a queer name when you consider how steadily and busily it works, but relaxation is

really what enables it to work so constantly and easily.

"Whenever something goes wrong and affairs begin to tie themselves up in knots, I just come out here in the kitchen, sit in this chair, and listen to Relaxation. I shake my mind just as a dog shakes himself after he has been in water, and you should see the troubles roll away! I tell them to scat, and then I begin to think about some one thing for which I am really grateful; something that I am perfectly satisfied with, something that I wouldn't have changed a bit. Sometimes I have lots of things to think about, and sometimes I just listen.

"I let go, and my mind and my house sort of air themselves out."

We sat a few minutes in silence. The little clock ticked busily away, "Re-lax, re-lax, re-lax." I laughed softly to myself. Instead of being hurried by time and harassed by events, I felt as though I were swinging into harmony with the world. I felt peaceful and rested.

"People often need a harmonizer," Mrs. B—— went on, "just as a motor needs a timer. Of course, it doesn't always have to be a clock. Soft regular music will do, or a rapid, unhurried walk out of doors—just something to help a person swing back into rhythm with life. Singing is helpful, too. Troubles have a way of letting go when we relax. Sickness vanishes when we relax enough to let the blood stream carry away the impurity. Poverty ceases when we relax enough to use the blessings that we already have on hand. But I mustn't keep you, if you are eager to get back home to your duties."

"You haven't kept me," I laughed. "You have put me back in tune with life." She smiled and nodded understandingly as she picked up her pan of apples again.

AT THE door of my kitchen I stopped. The house had indeed seemed to air itself out. How quiet and peaceful the kitchen seemed! I went to the ice

box. My ice had been delivered, the dessert was setting, and now I should not have to prepare another one for dinner.

I looked up at my kitchen clock. Funny that never before had I thought how restful it sounded. Always before it had hurried me on from breakfast to lunch, from lunch to dinner. Now I felt that it was telling me to relax, that time was nothing and harmony everything.

I knew that harassing days might come again, but I now have a helper to put me back into rhythm with life.

THE LIFE WITHIN

The autumn wind bears lightly to the earth
The tiny seed, where, sinking deep, it lies,
And in the darkness seemingly it dies,
Its futile striving all of little worth.

But springtime comes. Where once there seemed a dearth
Of life and action, wee new leaves arise.
Beneath warm rain, cool dew, and sunny skies
A tender baby seedling springs to birth.

Is it the sun's warm ray, the dew, the rain
Alone that resurrects this tiny thing,
Lifting it high above the dreary sod?
Nay, these alone might work, and work in vain.
Only one power could to being bring
That little seed: the life within it, God.

—*Anna B. Royce*

Reflected Glory

By GENEVIEVE COURTNEY MAURER

WHEN VISITORS come from other parts to our west-coast country we always try to take them for a sunset drive along our favorite highway. As we return in the dusk of the evening, they are enraptured at the beauty of the vast arc of soft light that illumines the distant horizon.

Invariably they ask, "Why, what can that light be?"

"Reflected glory," we tell them, "the accumulated reflection of the city's lights."

"Even here we behold it. We apparently never escape it," the manager of a radio station, who was riding with us, remarked. "If you could only see all the glory-reflectors that I meet!" he exclaimed laughingly.

Indeed, every celebrity has his trail of satellites. Even those who are only slightly in the limelight of publicity have a group of followers who are proud to bask in the glory reflected from prominence of position. Not attaining fame for themselves, they take a certain pleasure in sunning themselves in the reflected glory of the great and the near great. It is a very human characteristic to enjoy airing the claim of relationship as a relative, or friend, of the prominent. Often even a slight acquaintanceship, or a mere glimpse, is related with pride.

We like to be associated with successful people—and with success. This tendency, if manifested in our associations, shows that success is a desire for ourselves. Desire is God speaking to our consciousness, letting us know what we may become or may have. But, if we have that desire, let us be satisfied with nothing less than the real thing. Let us decline to bask even in imagination in the reflection of another's glory, but let us claim now the glory of God-given success, our own natural heritage.

It is not surprising that many become glory-reflectors, because examples of illustrious characters are held constantly before the young. When the child catches the vision of underlying virtue that brought its user greatness, the lesson is well taught. But in telling children about the great we must emphasize the virtue that made them great, and make this virtue attractive, otherwise the child, more frequently than not, picks some interesting trait of personality and unduly magnifies that characteristic in his mind. He begins to imitate this trait of the personality as he sees it; consequently, in very short time he becomes the laughingstock of his comrades. The wise teacher or parent brings home the point that the aping of personality wins nothing but ridicule for the imitator.

THE EXAMPLE of another's achievement sometimes strikes a responsive cord in the heart, and the reader is persuaded to "Go, and do . . . likewise." In such instances, biographies often prove truly valuable to the individual. Nevertheless, those who succeed are not the imitators, but the ones who catch the vision of using their own spiritual gifts in an individual way.

Adulation by the world has been given for many curious reasons. Always, however, those who have remained in our mind as truly great are those who won their reputation for greatness through the right use of their gifts from Spirit, such as wisdom, courage, holiness, love of humanity, beauty, right, freedom, or Truth.

In fact, let us keep in mind that there is only one kind of reflected glory that is worth while. That, of course, is the glory reflected from Spirit.

Metaphysical literature, lectures, and teachers have as an objective the emphasizing of the idea that the Spirit of God is within us, and that each individual, as son of the Most High, is a radiating center of good. Leaders and literature serve only as external stimuli to make us conscious of the presence and power of God as abiding within our heart. They are but re-

flections of the glory of God. Let us be thankful that others are revealing the Christ power and its use to us, but, likewise, let us be very sure that we go directly and always to that Source and reflect the thoughts, substance, and acts of God.

As long as we keep our "eye . . . single" and look only to God we shall never become worshipers of personality, but we shall see that all are equally important and that every one has within him the power of perfect success and worthy achievement.

SOME students become lost at times in the worship of a spiritual leader. When they are subservient to any person they are only retarding their own spiritual unfoldment. "Thou shalt have no other gods before me" refers not only to material gods, but to personal ones as well.

Jesus, our greatest example of one who lived Truth, met this embarrassing experience of worship of Himself as a great personality from the time of His birth to His crucifixion. To avoid the attitude of hero worship on the part of those who took personal glory in giving Him credit as a person of superpower, He cautioned, "Tell no man," when He performed miracles of healing, and, to make it clearly understood that He personally was not the author of His healing power, He said, "I speak not from myself: but the Father abiding in me doeth his works."

"Shall we know it when you have attained perfect Christ mastery?" was asked of one beautiful Christ-consecrated teacher.

She smiled lovingly as she replied to her devoted student, "You may unfold into the Christ consciousness before I do." That is the attitude of the true teacher; he minimizes the personal and exalts Spirit. He realizes the divine sonship of every individual that he meets. He loves each son of God, and sees only perfection in him and for him.

One writer uses this effective illustration: to reflect a rose into a mirror it is necessary to hold a rose

in front of it. Our mind may be likened to a mirror. We reflect from that mirror whatever we hold before it. If we hold before the mirror of the mind pain, disease, failure, lack, we shall see the reflection of these things in our life and affairs. If we hold the idea of God, or Spirit, before our mind mirror as health, ease, harmony, success, joy, abundance, we shall behold those realities revealed in our outer life. "According to our vision, so is the reflection."

IT SEEMS very easy, doesn't it? It is easy, too, because it is natural to reflect the realities of the kingdom. Also, so joyful is every reflection of good!

We have a parentage and relationship in which we can take the highest joy. Beside it, all earthly honors fade into insignificance. This relationship has been variously designated as "a child of God," "sons of the Most High," "My beloved Son, in whom I am well pleased," "beloved children," and "the light of the world."

Good that we see in ourselves or in others is the reflected glory of God. Therefore, let us consciously form the habit of looking for it.

But when we see faults or mistakes we are but reflecting what is in our own mind mirror of the intellect. Errors are never of God, for God does not make mistakes. In fact, "error" comes from the Latin *errare*, meaning "to wander, or roam." "Error" means a wandering from principle, or Truth. So, in relating the faults of others, we are but proclaiming that we believe that there is a power other than good.

Sometimes we expect immediate perfect reflections of good, even though we have not cleaned the mirror. In order that the God qualities may be reflected in our life and affairs, it is necessary to have the mirror (mind) cleared of all imperfections, such as doubt, impatience, fear, belief in personality. Removal of the imperfections placed there by our error thinking is accomplished through our faith in God's presence and power.

A CERTAIN man, who was seeking an understanding of Truth, was neither earning a living nor supporting his family, but was letting his wife take care of herself and baby. Appalled by a sense of frustration, the wife applied for a divorce. The relatives of the wife were also trying to apply the saving power of Truth to the situation that confronted the couple. Various distressed members of the family consulted a spiritual leader, who, they knew, thought clearly, definitely, and in perfect focus with Truth. "See both of them as doing the right thing, according to God's judgment," she advised. "Vision perfect adjustment for them."

"But how can we? He isn't doing right," they replied. "Is it right for him not to be doing any work, and to let his wife go out and earn a living when it entails the sacrifice of leaving her little baby?"

"Do you not see that you are limiting God's channel of supply for the mother and her baby, as well as for the husband, when you think that supply must come in only one way; that you are picturing failure instead of success for the young husband?"

"But he is not successful," they objected. "She did the only thing that she could."

"He is successful. He is God's perfect child, therefore, he is success," the teacher stated with conviction. "He is faithful and is seeking the manifestation of Truth so earnestly that I know that we shall see the God success that he now is, and the God worth that he

He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.—PAUL

now has, beautifully reflected in his life and in his acts. If you want to see harmony reflected in this situation, you must place nothing but harmony before your mind mirror. God's beautiful harmony is here now. Erase all this negation of limitation, fear, weakness,

and impatience from your mind mirror; then hold up in front of it love, harmony, and supply, and these God attributes will be reflected in the lives of all concerned. This is the law of Spirit. Clean the mirror with love and faith, so that God's holy, purifying presence may shine into it. When the mirror is clean, you will see His glory, since perfection, God's perfection, is even now here!"

Because all were earnest in their desire to have harmony reflected in the lives and affairs of their loved ones, they followed the advice of the teacher. Now—praise God!—the little family is joyously reunited, the problem of supply has been bountifully and beautifully solved, and all the relatives have progressed marvelously in their understanding of Truth.

EACH OF us is as great potentially as any one whose deeds and character we admire. Our spiritual unfoldment can be just as complete and beautiful as that of any one else. It may be limited to the reflection that we hold of one person, or group, or, on the other hand, it may be as free and gloriously unrestricted as that of Jesus Himself. In fact, it was He who promised, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." Let us hold up to the mind mirror the remembrance that all of us are sons of God, made in His image and likeness. As a child of God, declare, *"I am victorious, undaunted, a bringer of good."*

Ever holding the perfect God attributes before our mind mirror, we can reflect into our life and affairs only perfect law and order, divine success, deep and abiding joy, loving understanding, miracle-working Truth, the abundance of God's inexhaustible riches, the faith that removes mountains, perfect peace, vibrant health, and that complete freedom into which all of us can be gloriously released eternally through attaining the Christ consciousness.

Such is the glory of God, which it is our divine prerogative to reflect!

SELFLESSNESS

By M. LAW

ONE OF the cardinal factors in the successful development of Truth, as applied to the individual, is selflessness—impersonality.

This selfless, impersonal attitude may be defined as a giving up to God, an active acceptance of God's will (the All-good) as distinguished from the personal will. It is God's business to provide for and protect His idea, man. This He will do if we but let Him, if we but renounce the "vain imaginings" of that fallible personal self in us which too often continues to fear evil even while we are affirming the power of omnipresent good.

Most of us, as beginners in Truth, have experienced this difficulty of a lack of faith in Omnipotence. We fear, we worry, we are morbidly introspective. Instead of forgetting self, we watch closely for signs of improvement in body or in affairs. In brief, we find it hard to believe that God will act, that God will be God.

Our remedy lies in a renunciation of the personal self, with all its futile fears and worries, and a complete surrender to the Christ self within us. Halfway measures, here as elsewhere, produce halfway results. We cannot consistently expect the great promises of the Master to be fulfilled in us save as we accept those promises in Spirit and in Truth. As a consequence, the less we think of self and the more we cultivate the expression of divine harmony, the quicker and more satisfying will be our demonstrations.

FOR THOSE whose progress toward the goal of selflessness seems slow and arduous, there are, fortunately practical helps available.

As the key to selflessness is habitual nonresistance, and as nonresistance is in essence relaxation, both men-

tal and physical, it follows that one of our first steps along the road to attainment should be the practice of consciously ridding ourselves of tenseness in mind and in body.

Contrary to widely held belief, the mere act of sitting or lying down does not in itself constitute complete muscular relaxation. For example, when we sit down to read many of us will find that we hold the book much too firmly—as if, indeed, it would leap from our hands unless tightly grasped. Likewise, we may frown, or lock our jaws rigidly, or tense the muscles in our arms or legs.

To remedy these erroneous conditions, it is essential that we direct our attention to every part of the voluntary muscular system, with a view to the conscious elimination of tension wherever found. If we do this properly each time we sit or lie down, the body will soon learn its lesson, and thereafter relaxation takes place automatically.

The foregoing applies to what may be termed passive relaxation. Another most important form of muscular relaxation is that of moving without the waste of undue energy. At all times, and regardless of what we are doing, we should endeavor to move easily, quietly, calmly, unhurriedly, with just the amount of energy required to accomplish our purpose.

When we lift a book, for instance, we should not use the energy needed to raise two or even three books. This is a truth so obvious that to many it will seem scarcely worthy of mention. Nevertheless, there are few persons who practice this phase of nonresistance in all its possible applications.

Further, while we often find it desirable to move quickly, we should never hurry. Hurry is flurry, as distinguished from that calm and sure rapidity that is founded on mental poise. Hurry means tenseness in mind and in muscles. Rapid movements may and should be executed with all the polished certitude of automatic machinery.

THE HABIT of mental relaxation may be acquired through the exercise of a sort of "don't care" attitude of mind, an attitude, however, that is not to be confused with the supineness of fatalism. We "don't care" what happens because we know that good is the one reality, and will manifest if we are loyal to God.

Why should we be worried, annoyed, irritated, impatient? If we accept omnipresent good as a living fact, we cease to resist those material things that hitherto have worried and annoyed us, and thus they no longer exist so far as we are concerned. We cease to resist those material conditions that heretofore have irritated us, or made us impatient, and hence they retreat into that limbo of nothingness from which they came. Such is the metaphysical significance of those words of Jesus Christ: "But I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also."

Regardless of the number of persons who act in accordance with the precept just quoted, there are probably few men anywhere who will deny the truth of the Proverb, "A soft answer turneth away wrath"; and yet this is another way of saying, "Whosoever smiteth thee on thy right cheek, turn to him the other also."

Did it ever occur to you that to smile means merely to relax certain facial muscles, that to frown means to contract those same muscles? When we frown we are resistant; when we smile we are nonresistant. The same parallel applies to hate and love, anger and good humor, wrong thinking and right thinking.

Selflessness involves a substitution of the divine will (All-good) for the selfish personal will. This process of substitution is consummated in the degree that we turn from the tyranny of the personal will, whose objective is sense pleasure, to the beneficent rule of the impersonal divine will, whose concrete expression is happiness. No longer resistant, we become still: we know God. At last we understand that, while pleasure can be bought in quantities, happiness must be lived.

CHRIST
Is
The Way

By LILLIAN GRACE COPP

Part V

RETURNING to my desk a few days later, I realized the futility of trying to bargain with God. I had lost all my former joy in building story plots and in creating characters whose sole purpose was to be entertaining. Nevertheless, determined to recapture the old thrill, I had closed my mouth grimly, resolved to work it out in my own way. At the end of a week I had pages of words that offered no excuse for their having been written.

Work finished before my illness, which heretofore had won acceptance on either the first or the second trip, now returned with unflattering regularity. As a climax to my rebellion my sister's customers began cancelling days—always with a perfectly reasonable excuse for giving them up, yet each cancellation meant the loss of a day's pay. When this was added to the heavy expenses of my illness, and my failure to produce marketable work, matters began to assume a grave aspect. My going determinedly against what I knew to be God's will resulted in my losing all sense of oneness with Him.

Realizing that I was in a predicament similar to Jonah's when he refused to go to Nineveh at God's bidding, I again made a full surrender. Peace unspeakable filled my soul. All the years that I had been studying and working in metaphysics stalked before me. They revealed experiences that could not fail to en-

courage and inspire others who were still in the depths.

I sat down at my desk, acknowledging that I was but the form through which God manifested, ready to write and to work at His command. The memory of the time when I was privileged to help a friend discover the cause of her financial stress came into my mind. The procedure followed in that particular case would be a guide and a blessing to countless others. I sat there and relived the experience step by step. An intense desire to give that message to the world swept through me. Not a single thought as to whether it would bring any financial return occurred to my mind. I knew that it was something tremendously worth while, and that it had to be written.

A sense of uplift flooded my soul. I never before experienced such sheer joy in creative work as I did in the hours that I was working on that article. I felt the incomparable richness of living life at its fullest, the satisfaction of knowing that I was working for the advancement of God's kingdom, instead of laboring for a mere livelihood. When the article was finished, I knew that I had given to its preparation all that I had in me to give.

A FEW days later I wrote a second article, using a specific demonstration to illustrate the thought embodied in the theme. Ideas for salable work came thick and fast. It was as if I were drawing from an inexhaustible reservoir, which would never fail so long as I kept the work constantly moving. My sister's perfect restoration to health, the miraculous manner in which I had changed poverty, sickness, and failure to comparatively successful physical and financial freedom, were waiting to be clothed in the right words that others might derive benefit from the experiences. What I had to offer was no idle fantasy of an imaginative mind. It was a great consciousness of Truth, on which a new life had been built.

A happiness that I had never experienced in my story writing thrilled each waking day. I began to

feel that I was truly a partner with God in this new and wonderful work. Making successful demonstrations became not only easier, but they gave me an inexplicable sense of God's being constantly with me. It was different from anything that I ever before had experienced. It was a conscious knowledge that protection, peace, and supply were always at hand.

I had not the faintest conception of how the seekers for personal help would come; or, when they did come, how their special needs would be met. I only knew that, when I surrendered my will in giving up fiction writing, I had made an unconditional surrender. Then my first article was published. Letters from readers came pouring in. Some were in urgent need of financial assistance. Some had lost their faith in God. Some had family difficulties.

I read the letters with a sinking heart. Not that I was unwilling to help, but they asked such tremendous things that I was appalled at assuming the grave responsibility of giving them counsel. Then the consciousness that I was being cowardly in trying to escape obligations sent to me to be met gave me an overwhelming impulse to consult my Bible.

Once again I opened it at Isaiah, and read: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."

I was filled with a confidence closely allied to power. It wasn't I, the little personal, petty I, giving counsel and aid. It was the living Christ within me reaching out a helping hand to save and succor the weary and the oppressed.

A LOVELY old hymn, which had been my support and solace through the agony-wracked days and nights in the hospital long years before, beat out in my memory its glorious refrain:

"There is never a cross so heavy,
But the nail-scarred hands are there,

Outstretched in tender compassion,
The burden to help us bear.
There is never a heart so broken,
But the loving God can heal;
For the heart that was pierced on Calvary
Doth still for His loved ones feel."

I repeated the words over and over. Then, strengthened and uplifted, I closed my Bible, thanked God for the right words to use, the right instructions to give, and began the most remarkable day's work of my life. Not a doubt stirred my mind as to whether I was sending to each seeker after help instructions that would be of real worth.

The result is attested by letters of gratitude continually coming to me from the many that I have been privileged to help, simply because I am the willing instrument that God uses to work His own infallible will.

I have never for a second regretted my being led into this work. I have learned much that before was dark and obscure. I have learned that life is constant progression; that tests come to us not alone to reveal our best self to the world, but, what is of greater importance, to uncover the highest and the noblest in our nature to our own comprehension. I have learned wonderful truths, and I give every atom of energy of which I am capable to teaching those truths to every one who seeks my help. I have walked every step of the road that they are traveling. The lessons given to them I am constantly practicing, for there is no reaching a height so elevated that we can sit back and consider our work as finished.

GIVING personal help to the sick, poor, depressed, and unhappy is wonderful work. It is uplifting. It is glorifying. It calls for every bit of faith, energy, and belief that one possesses to meet the demands made upon one. And it is only in never doubting God's power, in keeping filled with the inspiration drawn from hours passed in the study of the Bible, of metaphysical

literature, and in daily communion with God, that the laborers in "his harvest" keep their faith keyed to the highest efficiency.

One of the edifying things that spiritual science teaches us is that there is neither great nor small in God's sight. His love is as ready to respond to the

Culture gives strength and symmetry to religious thought, and religion gives life and beauty to culture. And just as I believe that men should pray without ceasing, so also do I believe that they should strive to make their religious faith ever more free and more intelligent.—ABRAHAM MITRIE RIHBANY

slightest call as to flow out in a teeming flood in what looks like genuine disaster.

I never felt the rich significance of love until I became a worker in demonstrating God's healing, renewing, restoring power to others. It is utterly impossible for you to visualize a person day after day as an inseparable part of the all-encircling good without your finding that a great love for that person fills your own heart. You feel the Christ love flowing into and through you, as you realize that all seeming appearances of ill are changing into the beautiful reality of peace, joy, and perfect harmony.

There is no getting away from God's love. We are surrounded by visible evidence of it on every hand. It is inconceivable that we should have faith without receiving faith's reward. Christ is as ready to lead us to victory today as when He dwelt upon the plane where we now dwell.

Conscious coöperation with God, never losing sight of the fact that Christ is the way out of every difficulty, will solve every problem, however intricate it may seem to be. Through the years that I have been studying, living, and applying these truths in my own life, I can truly say that *never*, not once, has God failed me.

(*The end*)

Aunt Pearl's Glasses

A True Story

By LeBYRL GLEANING

AUNT PEARL "came into Truth" just about the time that she began wearing glasses. Healers helped her make so many wonderful demonstrations that her heart was full of joy; then she began to make the demonstrations for herself and for others without the help of healers. She became a healer herself and had a great desire to preach this good news everywhere. One thing troubled her: she believed and taught that the mind ruled the body and that, if there was some negative condition in the body, one could be sure that it was because of a false belief. It was rather hard to make this statement when she had to peep through a pair of glasses as she did so.

Finally she determined that, with the help of God, she would overcome this false belief; for four years she worked earnestly. She often tried to see if her sight were not returning to where she would soon be able to get along without her glasses, but she was unable to read fine print at all. Hundreds of affirmations and denials she used, some of them aloud; she read a certain amount each day in trying to raise her consciousness to where she would be able to see with God's eyes. Sometimes discouragement crept in, but she straightway bade it go, and renewed her efforts. Once in a while it seemed that her eyes felt better and were stronger than they had been in a long time, then the improvement seemed to fade.

Aunt Pearl was staying in the country with a son and one day she and he went in to town to spend Sunday and Sunday night with relatives; the next morning when they stepped on the boat that would take them the few miles to their home, Aunt Pearl asked John to

please put her reading glasses in his pocket, because her purse was too small to hold them. Soon, as she sat watching the banks of the river slip by, she pulled off her far-sighted glasses and put them in their case; she seldom took them off when she was awake, but somehow she wanted to now. When she got off the boat she noticed that she had them off, and started to put them on, but just for no reason at all decided not to.

When Aunt Pearl arrived at home, she changed her dress and started to get dinner, then she missed her glasses. She looked where she had put her hat and purse, but did not find them; then she went to every place where she had an idea they could be; again she looked where she had put her hat and purse. The boat landing was about a half mile away, and she carefully retraced her steps; she did not find them in going, but felt sure that she would when she returned; she went back and looked the whole distance diligently again. She realized that she must go in and get the dinner. She called John and told him to bring her reading glasses, for she was going to pick some peas and was afraid she might overlook a weevil. Imagine her surprise and consternation when John found that he had lost her near-seeing glasses; they both looked in every conceivable place for the second pair that was lost, but did not find them.

AUNT PEARL was almost helpless, but prepared the meal as best she could. Then she began to look again. Place after place she looked for the glasses, looking for two pairs, but feeling that she would be satisfied if she could only find one.

Then a thought came to her vehemently: "You have prayed and treated yourself for four years to be able to see without glasses; perhaps this is to show you that the time has come for you to stand on your faith and discard them." A great joy bounded in her heart, then a feeling of despondency swept it away. She felt sure that she could not do without the glasses, for when

she was making dressing for dinner she was not able to distinguish the labels of spices and peppers.

At last, for the time being, she gave up. She sat listlessly for a few minutes, then decided to lie down and take a nap; the mosquitoes bothered her until she got up to hunt some mosquito netting; it was in the bottom of her trunk, so she kept delving down until she found it. Her hand came against something hard and she drew out an old book. It was one that Mrs. H——'s husband had written and that Mrs. H—— had given Aunt Pearl as a complimentary copy.

"Well, I declare, here is the book Mrs. H——'s husband wrote, and I haven't read it in more than fifteen years," she exclaimed pleasantly.

Then she sat on the floor and began to read; page after page she read with great interest; the book had been written about people and events with which Aunt Pearl was familiar. Her interest so absorbed her that she read on and on, fifteen minutes, thirty, forty-five; then Aunt Pearl reached up from force of habit to adjust her glasses and—they were not there to adjust. Her delight was unbounded; just to prove to herself that it was not too good to be true that she could again read without glasses, she started where she had left off, but she could not read a word; all the letters ran together. A moment of panic seized her, then she knew that if she had read for three quarters of an hour without glasses she could do it again. She had determined, when she was looking for the glasses, that it was God's way of letting her know that she need not wear them any more, and she had covenanted with Him that if she did not find them she would never buy another pair; now she promised that she would never wear another pair even if she did find her lost ones.

AUNT PEARL seemed pitiful when she first began to carry out that promise of never wearing another pair of glasses: she had to hold her book so close to her eyes that there was scarcely six inches between

her eyes and the print. At night, she stood on a chair to get as near a ceiling light as possible when reading. I heard my husband say, "Poor Aunt Pearl, I'm sorry for her; she thinks she is going to get her sight back, and all she is doing is making herself ridiculous and storing up disappointment for herself." I had no doubt that he was right.

Days and weeks passed, and I could not see that she was able to hold her reading or sewing any farther from her eyes, or that she read any more easily. She

The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light.—LUKE

insisted on doing everything for herself, however, even to the threading of her needles, and I have seen her poke and poke at a needle's eye until I almost cried with pity.

I was away from Aunt Pearl for about a year and, when I saw her again, to my surprise she was reading with her book at almost an average distance from her eyes; then the thought came that perhaps she was making a poor makeshift out of her reading, and I asked if she would read aloud to me while I did some mending. Clearly she read, just as she did when she used to wear her glasses; I was stunned, then the thought came that maybe she was reading something that she knew by heart; so I handed her a little book from my suitcase and asked her if she would mind reading that to us when she had finished reading what she was reading at the time. She at once turned to the new book. Like Thomas of old, I certainly felt like saying, "My Lord and my God," for I knew that I had surely seen His face in her marvelous demonstration.

This happened nine or ten years ago, and Aunt Pearl's eyes have grown stronger and stronger. She is past her seventieth birthday but she reads, writes, and sews almost constantly, and has never put on another pair of glasses.

The Children

IT IS AN easy matter to bring up children according to Truth. It is the natural and easy process. Children are very pliable and sensitive, and they catch from their surroundings the thoughts, dispositions, and tempers of their elders, and their teachings, without any words whatever. People are always inquiring, "How shall we teach the children?" "What shall we teach the children?" The first answer is: Live "good" yourself, think good yourself, speak gently, truthfully, trustingly to them, and to all that you have to do with—servants, tradespeople, animals, "things," associates, members of your own family, both in and out of the hearing and the presence of children.

Your tone of voice, even that alone is a "teaching." Nothing better conveys goodness, sweetness, and harmony, or bitterness and bad. Children should never be spoken to harshly or crossly, no matter what they do or do not do. If "naughty," they should be spoken to all the more gently; two errors will never correct one. The cross word that the child gets, or still worse the punishment, is only an increase and multiplication of the same faulty strain that it is manifesting, greatly intensified. One can not erase black with black, cleanse dirt with dirt, nor correct inharmony with harshness. When "darkness was upon the face of the deep," then God-Good said, "Let there be light." This is the method for us to copy in our correction of faults whether in large or in small children, viz., meet it with the opposite quality.

The child should never be met with punishment, anger, cruelty, or temper for the faults of peevishness, disobedience, temper, or whatever of inharmony or negation it may be expressing, but with firmness, patience, kindness, and gentleness. These states in the child are usually reflections of the mental states of those

around it, and if annulled within the life of the elders, and met by them in the child's case by the opposite state of feeling, they will soon become an unknown quantity in the family. In the case of an elder who has charge of children, and who slaps a child in case of a fault, peevishness, or disobedience, such a one is really not advanced beyond the stage of animalhood in point of intelligence as regards the laws of life. We are addressing our words to those who are striving to know how to deal with children in the true way.

WE SHOULD leave the word "punishment" out of our vocabulary. Leave the idea of it out of our life. It has been found a failure and, with the best motives on the parent's part, it always leaves the child just a little worse than it was before.

Hold up a new rule to the child, the rule of the law of love. The child must be taught to love, to do everything from a loving, joyful, right motive, never from fear or a sense of compulsion. The idea of compulsion should never be held up to it at all. If the child injures another, or another's things, or its own things, in any of its plays, it must be met with love, and its only "punishment" should be to place the child by itself, to "meditate" until it decides to do the right thing and to obey. The law of obedience should not be an arbitrary one, as, "Do this because I say so," but should inculcate the idea of doing right because it is right. Rather it should be taught that we are righteous beings, and that it must come under the law of its being—that it must do that which brings happiness or which makes every one happy.

The child may not be able to understand all this in so many words at first, though it can be made to understand these words soon after it can understand any words, but as fast as *you* realize it, it will absorb it from your mind. It will also at an exceedingly

early age comprehend the meaning of "meditating," when it has been disobedient, and has afterward been told that it must go alone and "decide" of itself to be obedient. This practice will soon eradicate negative tendencies. There will be no "opposition" to call such tendencies out, and the little mind will be free to use its forces to expand in useful channels. Too much of the power of the child's mind is consumed by irritation and friction, and in trying to defend itself against the mind of the older person who seeks to force and command it.

IN REGARD to the teachings of religion, it is not that which is taught as doctrine or creed that sinks deepest into the child's mind, no matter if these are erroneous. It is not the doctrines laid down in a cold way, such as verses or lessons to be committed to memory, that have so much effect. It is the doctrine of the home life, the practice of the home creed, that tells in the child's education. If the father and mother are never angry, never to be feared, never dominating or unreasonable with each other or with the child, their loving attitude will impress the child more than will the creed that they teach by word alone.

God is love, and love only. In regard to religion and common sense, the children should be taught the natural and true doctrine of love, life, and goodness, without any fear, sorrow, or punishment mixed in to corrode and disturb. It is very easy to teach Truth to children, and the results are lovely and beautiful. The child must be instructed in obedience to this universal law of love and goodness. The advantages should be taught and shown. The example should be set in daily practice, and the child gradually led into ways of righteousness.

* * *

THE CHILD should be taught that its origin is divine; that its nature is Godlike and good. No force should be used when it fails to realize this, nothing but

the one little method of its own meditation and decision to come into order and happiness. I have noticed in kindergarten schools for children that, if the child will not conform to the rules, it is sent away by itself for a time. This is sufficient soon to bring it into order. It is misery to the child to be isolated from the joys of the work or play table and from its little mates, and it quickly decides to conform to the rules, and to come back by so doing into its little heaven.

One little girl, personally known to the writer and who lived in a mining district in the Rocky Mountains, soon learned through the instruction of her mother, who was an advanced thinker, that she was to govern herself by the law of righteousness. She was six years of age when I spent a day and night with her mother. The loving little thing took my hand and led me about showing me her pets and her playhouse and other treasures, and lastly with a lovely childish seriousness she showed me her corner and chair for "meditation," where "I go to sit and think that I *will do right.*"

The night that I was there the grandfather came in, looking not happy. Against his principle and customary practice a cloud of care had settled on his face, which he was battling with and which the child detected at once. His cloud of care cast a gloom over the house, which to the child's well-trained mind was not right.

Be still, and know that I am God.—PSALMS

She went quietly up to him, and putting her arms around his neck whispered, "Grandpa, don't you think you had better go and meditate?" He looked at the quaint, sweet little thing, and then laughed outright. "Of course I had," he said. His care seemed to melt away. He had been puzzling too much about some problem that had not gone right. "There now," she said, "you won't need to meditate," and patted his cheek approvingly. It was Grandpa who told us about it. She had done her work with him privately, wise little child!—*Anna W. Mills.*

God Always Helps

These words I inwardly repeat,
If trials seem too hard to meet.
When obstacles rise in the way,
I look them in the face and say—
God always helps.

And when my path I cannot see,
And nothing is revealed to me,
I know I do not need to fear;
I stand and wait for mists to clear—
God always helps.

I speak these words midst noise and strife,
When in the rush of city life—
They lift from me the weight of care,
Like promised answer to a prayer—
God always helps.

God always helps, our way He guides,
And His dear love each day provides.
His blessings round about us flow.
O world, lift up your head, and know—
God always helps.

—*Evelyn Whitell*

A Thought for the Day

What is the wisest thought for me to meditate upon—a thought that is not only for a week, a month, or a year; a thought that changes not with every circumstance, or with every mood?

I will meditate on Thee, O God. I will offer to Thee pure thought when I awake; the brightness of noonday sun shall manifest Thy light to mine eyes; and at evening I shall humbly kneel for Thy benediction. Then when my soul sinks into slumber I shall say: "Is it well with me today? Then for this, O Lord of light, I thank Thee."—ANNA B. NEWBEGIN.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 10, SEPTEMBER 6, 1931.

Unity Subject—*A Fuller Awakening to the Christ Truth.*

International Subject—*Turning to the Gentiles.* —Acts 13:42-52; Rom. 1:14-16.

42. And as they went out, they besought that these words might be spoken to them the next sabbath.

43. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God.

44. And the next sabbath almost the whole city was gathered together to hear the word of God.

45. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed.

46. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.

47. For so hath the Lord commanded us, *saying,*
I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part of the earth.

48. And as the Gentiles heard this, they were glad, and

glorified the word of God: and as many as were ordained to eternal life believed.

49. And the word of the Lord was spread abroad throughout all the region.

50. But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders.

51. But they shook off the dust of their feet against them, and came unto Iconium.

52. And the disciples were filled with joy and with the Holy Spirit.

14. I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish.

15. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.

16. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

GOLDEN TEXT—

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part of the earth.

—Acts 13:47.

SILENT PRAYER—*The saving Christ light increases in my consciousness day by day.*

A synagogue of the Jews represents the religious mentality of man. Spiritually awakened thoughts may be in the religious mind, but, while such aggregations of thoughts are based upon a concept of Truth, for the greater part they have not yet received the true inspiration of the Holy Spirit.

The result of proclaiming the Christ Truth in the phase of mind that is typified by the Jewish synagogue in Antioch of Pisidia is that many of the fixed, formal religious thoughts (Jews) and outer-sense thoughts that have taken up religious ideas (devout proselytes, Gentiles) follow the word of Truth with its broadening, enlightening vision (Paul and Barnabas) to find out more about the Christ life and light. When the next

Sabbath came "almost the whole city was gathered together to hear the word of God." The Sabbath, in individual consciousness, is a period of prayer and meditation on the things of Spirit; it is the quieting of the personal so that the individual mind may rest in the consciousness of the divine presence.

All the thoughts in us that are hungering for more and truer light are drawn together by Spirit to the place at which they may receive the desired understanding. This assembling of our thoughts is symbolized by the gathering of the people into the synagogue to hear Paul and Barnabas. The resurrecting Christ power, which awakens our thoughts to Truth and makes us very enthusiastic over it, stirs up any error tendencies that may be lying dormant in the faculties that are being awakened by the new light. For instance, when love is strengthened in our consciousness, unless our love faculty has been thoroughly purified, such errors as hatred and jealousy will be aroused into action. As we grow in understanding, such manifestations cease to trouble us, because we learn what they mean and how to handle them; we give thanks for the greater inflow of love and Truth, which is abundantly able to overcome and to cleanse away error expressions.

At the beginning of our overcoming experiences we are likely to do as the Jews of Antioch did, but even if we let resistance arise in us and apparently drive Truth away, we do not kill it out entirely. Many of the thoughts that belong to the center of consciousness, where the word of Truth has gained an entrance, are awakened, and Truth remains in them as a leaven that keeps on working even though error seems for the time to prevail. (Paul and Barnabas left many believers behind them in Antioch of Pisidia.)

The text, "It was necessary that the word of God should first be spoken to you," means that the word of Truth declared in man's consciousness always reaches his religious thoughts and ideals (the Jews)

first. However, if he is so prejudiced in his religious views that he casts the word from him, the Gentiles (his more worldly and outer-reasoning thoughts) will take it up, in measure at least. "We turn to the Gentiles," Paul said. This, with the 47th verse, signifies that the saving gospel is for the whole man.

The text that, in the American Standard Version, runs, "As many as were ordained to eternal life believed," reads, in the Emphatic Diaglott: "As many as were disposed for aionian [age-lasting] Life, believed." The latter rendering of the text seems to be the better. All people are ordained to eternal life. Salvation is for the whole of man, for his outer organism as well as for his soul; but not all persons, nor all our individual thoughts, are ready for Truth when it is first proclaimed, though all will come to perfect understanding in due season. As we daily declare Truth over and over to ourselves, our thoughts and faculties and the very cells of our body will awaken, until finally we shall be fully resurrected into the Christ consciousness.

QUESTIONS

1. What does a synagogue of the Jews represent?
2. What does the Sabbath signify in individual consciousness?
3. What, besides thoughts of Truth, does the resurrecting Christ power stir up within us? Explain.
4. Can we drive Truth entirely from our consciousness, after it has once gained entrance?
5. Explain the 46th, 47th, and 48th verses of this lesson.

LESSON 11, SEPTEMBER 13, 1931.

Unity Subject—*Christian Missions.*

International Subject—*Some Missionary Experiences.* —Acts 14:8-23.

8. And at Lystra there sat a certain man, impotent in

his feet, a cripple from his mother's womb, who never had walked.

9. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole,

10. Said with a loud voice, Stand upright on thy feet. And he leaped up and walked.

11. And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.

13. And the priest of Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.

14. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out

15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is:

16. Who in the generations gone by suffered all the nations to walk in their own ways.

17. And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.

18. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19. But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

20. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

21. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch,

22. Confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.

23. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

GOLDEN TEXT—*Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven*—Matt. 5:10.

SILENT PRAYER—*My soul is stayed on God, and in all that comes to me I perceive the working of His will.*

Christ's command to preach the gospel to all the world is accompanied by certain relative ideas that are necessary to true spiritual ministry. He who discerns and observes the logical steps in His service may attain the point of effectiveness that characterizes Paul's ministry. The first step is to tarry at Jerusalem until the Holy Spirit is received. Jerusalem means "place of peace." It goes without argument that one of the first requisites of effective service of any kind is a peaceful attitude of mind. A person has command of all his forces only when he is at peace.

Every organization, whether business or spiritual, embodies certain ideals and principles. These ideals and principles are learned through a period of association with the organization. Some people quickly catch the ideals of an organization; others require a longer period of time. This same fact is true of spiritual ministry, and it is necessary for man to spend a certain amount of time in spiritual meditation before he can realize the consciousness of peace that characterizes spiritual revelation.

When any one has received the consciousness of peace and praise and starts out in his spiritual ministry with his vision fixed upon the one Presence and one Power, adverse thoughts and conditions begin to disappear. This dissolving influence is referred to in today's lesson as Lystra. In the dissolving process, however, one may often meet with or awaken a certain antagonism, which results in opposition (Antioch).

Those who relinquish their steadfast vision of the one Presence and one Power and become observant of opposition or adversity seem to allow the spiritual consciousness to be stoned to death. The spiritual consciousness, however, cannot be destroyed. It revives at the first opportunity.

The idolizing of personality, in common with active antagonism, arises through lack of understanding. Those who look away from the one Source of wisdom for their direction and seek guidance from outer agencies lack judgment, and are easily turned from one opinion to the opposite point of view. They are controlled by their emotions rather than by good, reasoned judgment.

In meeting opposition, both within ourselves and in the outer world, we should remember that it is not Spirit that arouses combativeness. Opposition is incited by the personal; it always comes from the personal. By keeping one's vision steadfastly in harmony with the one Presence and one Power, adversity will in divine order disappear, and the freedom of the whole man will result. As one's own consciousness is thus clarified, these same principles become applicable in one's outer ministry.

QUESTIONS

1. What is necessary to effective spiritual ministry?
2. What is the first step in preparing for a spiritual ministry? How is it attained?
3. How should one meet opposition?

LESSON 12, SEPTEMBER 20, 1931.

Unity Subject—*Peacemaking.*

International Subject—*The Council in Jerusalem.*
—Acts 15:22-29; Gal. 2:1, 2, 9, 10.

22. Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely,*

Judas called Barsabbas, and Silas, chief men among the brethren:

23. And they wrote *thus* by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:

24. Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment;

25. It seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabâs and Paul,

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

27. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth.

28. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:

29. That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

1. Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles but privately before them who were of repute, lest by any means I should be running, or had run, in vain.

9. And when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision;

10. Only *they would* that we should remember the poor; which very thing I was also zealous to do.

GOLDEN TEXT—*For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another.* —Gal. 5:13.

SILENT PRAYER—*Through the Christ mind all my*

powers are set free to do their work in peace and harmony.

Outwardly, peace is a state of quiet or calm existing in nature or among the members of society. Inwardly, it is a condition of mind, or a consciousness of harmony between the soul and its Source. In this lesson peace is symbolized by Jerusalem, where the council of the disciples was held.

The names of those apostles who took part in the council, considered metaphysically, account for the liberal-minded result of their deliberations. When faith (Cephas), judgment (James), love (John), praise and thanksgiving (Judas keeping to the spiritual standard of life), will and understanding (Paul and Silas in their joint work), and the honorable attitude of mind that accompanies the word of Truth in its restoring work throughout the consciousness of man (Titus) all unite in a concerted desire to arrive at a peaceful settlement of any dispute, peace is assured. The concentration of a group of highly spiritualized faculties such as these on the idea of working out a just, a reasonable, and a charitable plan of action can never fall short of accomplishing the end in view.

The disciples of the early church had given much thought and meditation to the subject of making peace. Paul's injunction to the Ephesians to give "diligence to keep the unity of the Spirit in the bond of peace" doubtless grew out of his own experience in following the Way. Previous to his conversion he had been anything but a peacemaker. It was after he had received the baptism by fire on the road to Damascus that Paul learned the nature of spiritual Truth in contrast with ordinances. Peace is a spiritual fruit, and as such it must be cultivated by keeping spiritual law. It is a positive creation, not a negative state.

Inbred religious convictions take deeper root in the soul than almost anything else that touches the life of man. Some of the Jewish Christians had to work long and hard to gain their freedom from the bondage

of Jewish custom and tradition. What had always been considered indispensable to righteousness among the Jews must, they felt, be essential to all true living, and they wished to perpetuate their own certainty in order to make Christianity safe, both for themselves and for the Gentiles who were embracing it. Faith, love, judgment, and wisdom, when they are united in a peaceful frame of mind, will always contact the Christ mind and lead to freedom in both soul and body (Jew and Gentile). The apostle Paul wrote from this consciousness when he besought the Ephesians to "walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love." That advice sounds little like the haughty Saul of Pharisaic days who went about "breathing threatening and slaughter." Through the Christ mind he had learned to be a peacemaker instead of a trouble-maker for his fellow men.

We who wish to realize peace in our own life and to live at peace with those around us can follow the example of the early apostolic Fathers in the solution of their church problems. We can learn to make peace, first within ourselves, where it must exist before we can either make or keep peace with others in any permanent sense. To make inner peace, we acknowledge the reign of the Christ Spirit in our heart and mind. Paul's words, "For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of the two one new man, *so* making peace; and might reconcile them both in one body unto God," give us the key to the making of peace. We need no other formula than the cultivation of the Christ consciousness, in order to make of mind and soul one new man in the same body, and to reconcile them, or harmonize the forces of mind and soul, in our present body.

The man who is at peace with himself finds it much

easier to be at peace with others than does the man whose life is at cross purposes, whose convictions are unstable and unsatisfying, whose spiritual center is not known to himself in any abiding sense. "Blessed are the peacemakers," for they know themselves to be sons of God.

QUESTIONS

1. What is peace? What symbolizes peace in this lesson?
2. What faculties unite in the making of peace?
3. How can man gain freedom in both body and soul?
4. How is peace most easily kept?

LESSON 13, SEPTEMBER 27, 1931.

Unity Subject—*The Leaven of the Christ Mind.*

International Subject—*Review: the Spread of Christianity in Asia.*

GOLDEN TEXT—*They rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles.*—Acts 14:27.

SILENT PRAYER—*Through the Spirit of life in Christ I am advancing toward the measure of the full-grown man, the Son of God.*

The Bible lessons for this quarter have dealt with the work of the Holy Spirit in the mind and life of man. That work has been seen to be no less than the gradual permeation of the entire man—mind, soul, and body—by the Christ ideal. The processes of this permeation are shown in the various lessons.

In Lesson 1 we are given the new idea of every man as a spiritual being. In thinking of spiritual things, the mind enters a higher state, either through prayer or through silent meditation and affirmation of eternal Truth. The "day of Pentecost" typifies a union between the normal consciousness and the superconscious, or spiritual, mind. A descent of spiritual energies

follows such a union and brings to light hitherto unsuspected good in every phase of man's being.

Lesson 2 makes clear the fearlessness and courage that follow spiritual enlightenment. The corner stone of character is the Truth that reaches us from the inner spiritual source, and that we make ours. If we follow its leading, spiritual Truth develops in us the ability to do the "greater *works*" that Jesus foretold we should be able to do.

In Lesson 3 the thought of spiritual unity is stressed. Enthusiasm for the Christ ideal brings into the consciousness the concept of unselfish love, which in turn leads to coöperation. Divine wisdom is needed to keep one's balance in such enthusiasm. God must be recognized and acknowledged as the unfailing resource of man at all times. Selfishness falls away by degrees from the one who is nonresistant, who grants to others perfect freedom to follow their own convictions. Generosity is recognized as a law that benefits the giver no less than the receiver.

The lesson of tolerance (Lesson 4) is one that is of benefit to every one who holds deep convictions in religion or in any other sphere of life. Faith comes not through outer force, but through inner seeing that a thing must be so. Good is the final goal of all expression, but the doctrine of force postpones rather than hastens the expression of good.

Lesson 5 deals with the symbology of the descent of the Christ Spirit into the body of man, and its work there. At a certain stage in man's spiritual growth the germ of Truth seems powerless to make its influence active. By holding steadfastly to the truth of his spiritual supremacy, however, man emerges from such a period of effacement into an enlarged concept of God.

Lesson 6 gives us the story of the conversion of Saul, together with the metaphysical interpretation of this experience. The higher forces that descend into consciousness after a sincere search for more understanding sometimes find us unprepared to assimi-

late the understanding of Truth that they bring to us. Obedience and receptivity to the higher law make the reception of Truth easy and natural to us.

The making of character is outlined in Lesson 7. It is in the field of the inner life that this work is done. The self-centered effort is not in line with the universal law of growth, and defeats its own ends. In the final analysis, man cannot violate his nature, but in the selfish, or sense-centered, analysis he violates it by yielding to selfish impulses. We must learn first to bear our own burdens, and then to help others, in order to conform to the law of growth.

The action of the mind when undirected by the conscious will is shown in Lesson 8 under the heading, "Guidance by Visions." Here is pictured the reactionary influence of conscious thought. Peter's vision showed him that salvation is for all men, in a way that he had before that time been unable to accept. The Christ Spirit thus impressed and made clear the teaching of Jesus Christ, that those who believed in Him should preach the gospel to the whole creation. Those who are obedient to Spirit and who look for its guidance in everything that comes to them may often receive help and inspiration through dreams.

Lesson 9 describes the pervasion of the consciousness by the Truth of Christ, and indicates by the story of Elymas the sorcerer the work of sense-directed thought, which tries to counterfeit the activities of Spirit.

Lesson 10 shows how the word of Truth that has been declared in man's consciousness, and that has reached his religious thoughts and ideals, begins to filter through his life and to influence his more worldly or outer-reasoning thoughts. Salvation is for the entire man, and, although he cannot always open his nature wholly to its uplifting influence at once, in time he will come to receive Truth in its fullness.

In Lesson 11 are considered the logical steps in the uplifting of the outer consciousness. From the

abiding spirit of peace the mind that is centered in the thought of the one Presence and the one Power begins to achieve the mighty work of dissolving adverse thoughts and conditions and of bringing the entire consciousness into freedom.

The composite product, peace, is the subject of Lesson 12. Before one can be a peacemaker in any effective degree, one must be at peace with oneself. This is accomplished through keeping the unity of Spirit, or by harmonizing all the impulses of mind and soul in the various centers of the body, thus making of life a well-rounded whole. We make our peace by learning to enter the consciousness of the Christ, who "is our peace."

POWER

"Oh, whence this power?" the people asked,
When He, the man of Galilee,
Stilled storm and wave and raised the dead
And set the sin-chained captive free.

"Oh, whence this power?" men ask today,
When one, as did the Christ of old,
Rules his own world and blessings spreads,
Nor asks men's plaudits, nor their gold.

This power, a gift, lives on today
In all those who in Him abide.
They rule by power of the Word,
As He once ruled the wind and tide.

—Lillie Gilliland McDowell

SINCE GOD IS ALL IN ALL

Words by F. B. WHITNEY

Music by FRANGKISER

1. Since God is all in all to me There is no hate or fear,
2. Since God is all in all to me There is no lack of health,
3. Since God is all in all to me There is no time, no past,

For love is all there is to see And God as love is near.
For He sup-plies my life with good And man-i-fests as wealth.
No vain re-gret of days gone by, No joy that did not last.

If God is real-ly all I know And all that fills my life,
If God is real-ly all I know, I give no thought to sin;
If God is real-ly all I know, With Him I'm sat-is-fied,

In Truth, there is no e-vil thing—No pain, no fear, no strife.
No im-pure tho't, un-ho-ly deed, Can touch the Christ with-in.
And in His love I rest se-cure And in His peace a-bide.

FORGIVENESS

By MARION B. SHOEN

YESTERDAY I received a letter from a business man in the West who feels that an injustice has been done him. He asks me to pray that he will collect twenty thousand dollars damages in court from a "very unscrupulous" person, and he promises me one thousand dollars if he collects.

It seems to me that this dear man has lost more than he realizes. He has lost something that is worth more than all the money in the world, and that "something" is his good disposition, his happy, cheerful outlook on life. Somewhere, sometime, he has stopped being his own good-natured, sunny self. Just now, the thing that he must realize quickly is not money, as he thinks it is.

"I do not wonder that men kill for money," he writes, "for it is such a terrible thing to be without it." There is only one road that will bring him to the material abundance that he craves, and that is the road of God's justice.

A FEW nights ago I had a very distressing experience. Just as I was about to prepare dinner for a hungry man and two hungry little boys I discovered, much to my dismay, that my refrigerator had been emptied as clean as Mother Hubbard's cupboard. Among other things taken were two lovely big raisin pies that I had put quite a lot of time and effort into making. I was proud of them, and I was utterly disappointed and sick at heart when I went out on my back porch, opened my refrigerator door, and found that they had disappeared, tins and all.

The first thought that crossed my mind was this: "Probably some one did this who is out of work and hungry. But he did not need to take both pies. He

could have left me one. I don't care so much for the other things."

Then I went back into my kitchen and sat down wearily. I did not know what to think, for I had considered myself secure in the thought that I could experience no loss. And here I was, losing a little food, and actually suffering over it.

In a moment or two I summoned my usual common sense and called my two boys, who were playing out in the snow after school hours. I told them what had happened and then asked them if they would go to the grocery for me.

They stood and looked at me for a moment; then my older son, who is nine, said, with a very wise look: "Well, Mother, I am glad that my daddy does not need to take other people's things, because God gives us everything we need. He even gives us money to get more when people take things away."

Then my younger son, who is seven, spoke up and said: "Well, Mother, all you can do is to forgive and forget. That's the way I always do. Today a little boy at school looked on my paper from across the aisle, and then he told the teacher that I showed him my answers. I had 100 every day this week, but the teacher said I would not get a prize because I showed my paper in class. Do you know what I did? I just shut my eyes a minute and said, 'I forgive you, Miss McCall,' and I did forgive her and forget how it hurt. Then, when I was getting into my coat, the little boy came to tell me that he was sorry, and there were two tears running out of his eyes and right down his cheeks, and he said, 'Are you mad at me, Rich?' and I said, 'No, I'm not. I forgive you and forget.' I did, Mother, and we came home together, so happy."

Then the boys ran over to the grocery, and when they came back they helped me to set the dinner table, and every little while they would tell me of some time when they had forgiven some one and forgotten the hurt. I did not cry, but I was quiet, which is not

my usual way. The thing that hurt me most was not that I had lost quite a large amount of groceries, but that I was not so immune from such an experience as I had thought I was before it happened.

LATER, when my husband arrived home, I said to him, "This is just a hurry-up dinner. No pie. My refrigerator was cleaned out today."

"You don't say!" he exclaimed. Then he patted my shoulder and said, "Never mind, Mother. Just think, probably somebody's little kiddies are having a great feast, filling up their hungry little tummies. We have plenty of everything except pie, and we can live without that."

After that, the least that I could do was to smile at my woes. And, at last the load of injustice rolled off my heart and the happy song came back. God was in His heaven and all was right with my world.

SOMETIMES I think that it never matters much what happens to us anyhow. It is the way in which we feel about it that counts. If I can lose something and feel thankful that I can afford to lose it, if I can train my heart to treat my loss as a willing gift, to let it go and forget it, not to tie a string of thought to it, to be glad that it is doing some one else some good and making him happy, although my learning to do so be difficult, it is all that really matters to me. It is not very important to me whether I am full of raisin pie or not, if only I am full of love.

So now I shall write to this man, who feels that an injustice has been done him, and I shall tell him this, which I have found to be true in my own life—that it does not matter whether he gets the money or not, if only he can find again his bright, healthy outlook on life, if only he can find God in everything and in everybody. Then he will experience the certainty anew, as I have, that the loving justice of God is now active in his life and in all his affairs, regardless of how things may look from the outside.

SILENT UNITY

Be still, and know that I am God

Thy radiant light reveals Thy perfect will to me

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering to those who need help without seeing them.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

COMMENTS

It is freely admitted by all reasonable persons that the order and harmony of the visible universe proves the presence of an invisible Designer or Creator. That we differ in our opinions about the character of the Creator does not nullify His existence. But because men have expressed contradictory ideas about God, other men have thought this a good basis for the claim that there is no God. This has prevented many men from making an honest search for God.

Contrary descriptions of God arise from attempts on the part of men to personalize God, to make Him fit the pattern of man, instead of Spirit.

What we all need is to think for ourselves about creation and creative processes, instead of accepting the concepts of theologians. "God is spirit," said Jesus. Spirit is the direct opposite of matter. Spirit is not visible to the senses, and an understanding of its character must be gleaned from spiritual sources. To conceive of God as having any of the properties of matter is illogical. God is not a big man sitting on a throne in the heavens. But Spirit is enthroned in the heavens of Spirit. Mind is not flesh and blood, but mind has dominion in our flesh and blood. So Spirit has power over matter, although it does not directly create matter; Spirit creates spiritual things.

Our healing statement for this month seeks to bring forth in man the perfection spiritually implanted in him from the beginning.

God is Spirit. He imaged man as like Himself, "male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue

it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth."

Then God pronounced all His work good and rested from all His work. The 1st chapter of Genesis, from which we quote, is a description of the spiritual creation of the universe and man. The 2d chapter describes the law by which this spiritual creation is made manifest.

When we realize that God has already perfected His spiritual creation, and is resting, having turned over to man the spiritual patterns of everything and authorized man to make them up into shape and form, we find set before us a great work, and we can better understand what Jesus meant when He said, "Wist ye not that I must be about my Father's business?" (A. V.).

One who has been willful and arbitrary in thinking and acting should seek to subdue his rapid-fire thoughts and mentally listen for the ideas that will flow to him from God when he is quiet enough. "Be still, and know that I am God."

To increase material possessions we have only to pile up in mind the ideas through which those possessions function.

God has already created the ideas to meet man's every need. When man in faith and trust opens his mind toward God, there flow to him the essential ideas necessary to the fulfillment of his desires. "Your Father knoweth what things ye have need of, before ye ask him." "Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full."

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

I AM WRITING this letter to thank you as well as God, and to express my appreciation for the faithful praying that you did for me. Your great work has been proved to me in two different cases.

First, I had a terrible condition on my face commonly called "barber's itch." I had used various types of remedies, but to no avail. It continued to grow worse. At last my mother suggested to me that she write to Unity for help. I said, "Great, I have much more faith in God than in medicine, anyway." Immediately she wrote. She and I prayed together with you, and I discontinued the use of any remedy. The results were wonderful. It did not seem that the letter had had time to reach you before the scabby mess on my face began to heal and disappear, and within two days and a half it was entirely gone, and my skin was much smoother than before. Just to think that I had worked with the disease for six weeks! My friends marveled at the results.

The second case was that of a cousin of mine. She

had a terrible condition in her back, was in one hospital for weeks, and then was transferred to another in a last hope that she would there get well, but after three days there she grew worse. At 8 o'clock one Wednesday evening the hope of saving her life was lost to all but mother and me. I immediately telegraphed to you to pray with us for her life. Of course our prayers were answered again. The next Tuesday she went back to a convalescing hospital and is now much stronger, practically well, and ready to leave this hospital.—*D. H., Denver, Colo.*

I WANT to let you know how my sister is getting along. I wired to you Sunday, August 17, for prayers for her recovery. She was helping my dad load watermelons into a one-ton truck. They finished loading the truck and started for the house. She was riding on the running board and fell under the truck, the rear wheel passing diagonally across her chest. She was rushed to the hospital eighty-nine miles away. She was unconscious and spitting blood, and the doctor said that she could live only twenty-four hours. They wired to me to come at once, and I wired to Unity for prayers. When I arrived at the hospital, Monday at 5:30 p. m., my sister was conscious and the spitting had stopped. The doctor didn't expect to find her alive Monday morning, he told us, but she was doing so well that he took X-ray pictures of her Tuesday afternoon. The pictures showed four broken ribs and a punctured lung, punctured by a broken rib.

She was feeling so well that we took her home nine days after she entered the hospital. The doctor just couldn't understand how she could live. Every one thinks it a miracle. You can discontinue your prayers for her now. She looks better now than she did before she was hurt.—*Mrs. F. R. P., Joliet, Ill.*

IT IS with a heart full of joy and thanksgiving that I testify to the healing of my child, a girl of fourteen

years, who for over five years was almost an invalid. She could not romp and play as other girls did. She could not go on with her class at school, but was forced to stay at home, to lie very still, or to be propped up with pillows on account of a severe pain that was always in her right side. We wrote to Unity, we worked and prayed and prayed at home, and now she is healed. She is the perfect picture of health, happiness, and contentment, and is an A student at school. Thanks be to God and also to Unity!—*Mrs. W. M., Beaver, Utah.*

FILLED WITH PLENTY

INCLOSED please find money order for $4.50, which I have saved in my prosperity bank during the last seven weeks.

I wish to thank you for your prayers, for I know that they have helped me very much. I have received many lovely blessings during this time, for which I am very grateful. Among them are a good position (which I have wanted for some time), better health, some beautiful clothes (which are so satisfying!), more happiness, and freedom, all of which came from working my problems out in Truth. Really and truly, I have never felt so wonderful in all my life, thanks to Truth and the understanding of it that I am getting every day. —*Miss L. W.*

I WANT to thank you for the help that you gave me in praying that my husband find work. He was out of work for four months. Two weeks after I wrote to you he was offered three positions, two of them at a salary of a thousand dollars a month each. To me it was almost a miracle because of the lack of employment at this time.—*Mrs. E. M., New York, N. Y.*

I AM WRITING to ask you to discontinue prayers, and to thank you for your loving ministrations. I had written for prayers that my husband might obtain work and I am happy to say that both he and myself

are working together. It was the most remarkable demonstration of answered prayer that I have ever experienced, and the most wonderful part of it was that I learned afterward that the very day in which this good came to us I was to have been laid off, and I turned in my notice just a short time before I was to receive mine.—*J. E. B., Mountain View, Calif.*

OUR PRAYERS have been answered. My husband has a nice position with the same firm. We are so thankful! I am inclosing a love offering.—*Mrs. D. H. C., New Orleans, La.*

HE SHALL HAVE ABUNDANCE

SOON it will be time to send you my prosperity bank, but I will not wait until then to tell you how I have been blessed these last few months. I have gone through a kind of crisis in my life without worry or fear, and every day I am filled with joy and thankfulness.

Our truck farm had shared the lot of all other truck farms in Virginia, with everything dried up. I had to go away to find a position, so that I could keep my family alive and the farm going.

I secured a fine position, my wages were raised voluntarily after four days, and after a week a bonus was promised me, and by the first of January a chance to go home on a vacation. And, best of all, my husband, who could not previously come into the right Unity spirit, has turned to God.—*Mrs. W. J. C., Kingston, N. Y.*

MY PROSPERITY bank is nearly filled, and I shall need another just about as soon now as it can reach me.

You see, I have got into this habit of banking steadily, and it would be impossible to stop even if I wanted to; so I must keep it up.

I am prospering now as never before. My income has increased beyond what I had expected, and, now that I am tithing faithfully in addition to the "regular

banking business," the way seems easier and plainer, and life all the more certain.—*E. E. S., Washington, D. C.*

PLEASE send me another bank. We have enjoyed success in our business affairs such as we have never enjoyed before, since using this little bank. We know that the teachings of Unity do work, and they surely bring happiness, peace, health, and prosperity beyond all expectations. We find that these blessings come to us by our letting Unity teachings gently filter into our daily life.—*Mrs. E. W. T., Detroit, Mich.*

I HAVE certainly enjoyed saving via the Unity Prosperity bank, and I surely want to continue it. Unity has made a different person of me. It has made me "know myself" as nothing else has ever done, and I am truly thankful for the day when I was led to become interested in it. I try now to pass it on to others and have interested several people in it this year.—*E. J. B., Covina, Calif.*

IT SURELY is a joy to keep a prosperity bank going, and the results never fail if we are really sincere. I have been using prosperity banks for the last five years, and it is almost a miracle how things in a financial way come to pass. Our business has almost tripled since we first started using the banks.—*Mrs. E. C. H., St. Louis, Mo.*

LAST year while using the bank drill I received a new position with $50 a month raise, so I am looking for better things this year.—*H. P., Los Angeles, Calif.*

SEARCH THE SCRIPTURES

I AM inclosing herewith my second essay, and with it all my love and blessing. Truly, this has been a wonderful lesson, and I have enjoyed every moment that I have spent both in my preparation of it and in

living its teachings. Not that I feel I have completed it, for I know that I shall be all the rest of my earth life trying to realize fully the glory of the Christ consciousness, but there is real joy and inspiration in the daily unfolding. *"I bless and praise my bountiful God for the constantly increasing good that is coming to me from every direction."* My correspondence-school lessons are surely a large portion of the good that is coming to me, for through them I am enjoying a most glorious and ever increasing understanding of Truth. —*M. D., Peoria, Ill.*

IN TRUTH, I have great pleasure in inclosing the essay, "Christ, the Only Begotten Son of the Father," following Lesson 2, Series 2. I could not express in words the spiritual food that this lesson has been to my real inner self. I inclose a love offering of $1.00, blessed to increase in abundance from my heavenly Father's storehouse of substance.—*Mrs. E. G., Denver, Colo.*

THE SUN STOOD STILL

WILL YOU kindly pray with us, or lead the prayers of the people of southern California, for rain—rain—rain for this locality? It seems to be badly needed, to insure crops and to prevent further depression in these parts. Some good rains, or even one, would put heart into many out here.

Many people are already praying, and no doubt you have had other requests for prayers in this matter, which I trust is the case.

At this writing there is apparently no rain or indication of rain on any map that might affect this region of southern California. In fact, the whole State of California is in need of more rain.—*Mrs. S. G. H., Alhambra, Calif. (April 10).*

You may discontinue prayers for this purpose, for, I am glad to report, this locality, and many others

adjacent and at some distance, have the last few days received a bounteous supply of the much needed rain that we have been praying for. I believe it to be a direct answer to prayer. As I wrote to you on the 10th, there was not then the slightest indication of rain on any part of our map. Evidently, about that time or shortly after, the forces of nature or of God were set in motion to bring rain to this particular part of California, and the showers of blessing started on the evening of Wednesday, the 22d; continued harder the 23d; some came on the 24th, and again the showers came harder and more plentifully on the 25th and 26th, and it still is raining in spots today and appears threatening here, or rather I might say promising. These storms came to us from at least two different directions, and probably three. And now we seem to have a great plenty for this time, and we are greatly thankful.—*Mrs. S. G. H., Alhambra, Calif. (April 30).*

MY HELP COMETH FROM JEHOVAH

I AM INCLOSING a subscription for *Weekly Unity* to be sent to a friend of mine who is in circumstances similar to ours. Will you send it to her at once, beginning with the issue of March 21. The article written by Ernest C. Wilson, "There Is a Protecting Presence," is just wonderful, and I know that it will help her.—*Mrs. C. P., Brookline, Pa.*

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I AM THE LIGHT

THERE are many loving thoughts and blessings for you all, for the great happiness that we have learned to realize through your teachings.

One becomes inarticulate when attempting to explain the sweetness of knowing and feeling God's love and His fatherhood to us. Until we became acquainted with Unity, life was for us devoid of any sincere or deep conviction.

You have helped us to realize these things, and life is becoming harmonious and content. We have yet the lack of money to overcome, but where once any references to debts brought a feeling of depression there is now a feeling of hope and faith and the knowledge that there is a sure way out.

I am inclosing a check, a tithe from my last case. —*R. T. L., Avondale, Pa.*

FATHER, I THANK THEE

WHEN I began reading Unity literature in 1925 I had been sick for six months. Two doctors had said that I would never be well without having an operation. Nothing seemed to help me. One day a friend told me to write to Unity School. I wrote to you, and since then I have been well. I weigh 176 pounds. Before I had never weighed over 140 pounds. I had had a doctor several times each year up to 1925. Since then I have not had a doctor.—*Mrs. P. H., Montgomery, Tex.*

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Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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Why does God wait so long to answer our prayers; why does He seem not to hear and help us? I have so much to do that I just can't think to pray sometimes. Why does He not tell us how to pray? It has always been a mystery to me how we are to make Him hear our prayers.—*Extract from a letter answered by Silent Unity.*

Christ, when *lived* in you, will bless your life with abundance of good. Your letter is full of "wishes," dear friend, of restless, diffident wanderings of the mind, of aimless drifting in the current of every thought and wish and circumstance. You must become master of yourself, you must begin to *live the life*, and to have such command of your being that you can see and appreciate the blessings of God that have already been poured out upon your life.

You wonder why God does not hear you, without your actually trying to find the cause, which is that you indulge in a negative, aimless loss of God power that is gathering in a maelstrom of confusion about you, because you fail to *take hold of it* and *mold it* and *live it* as you have the ability to do. Don't you see, dear friend, that you have become so enmeshed in your own self, your own life and desires and wonderings, that you say that you "just can't think" to go to Him in prayer and communion at times. You know, you must open yourself to God. He remains unchanged, either by prayer or lack of it, but if we pray aright and truly seek to *know Him* and His relationship with us, we change ourselves and open our consciousness to receive

His saving grace. You will have to find Him, to reverence Him, to adore Him, to bask in the glory of His presence, to love Him for His own self, whereas you have been seeking to use a great power—without your having taken the time or given the effort to know just what it is—for the satisfaction of your own personal demands.

The soul of every man has wandered away from its divine Father, from its Source, which gives power and essence to all being; and to get back to the ever renewing, ever satisfying Father, one must prove one's worthiness in love for the Father, in searching after Him, in actual yearning for Him for His own self. All so-called prayer that would tend to further the continuance of separation from Him, that would cause one to forget Him in seeking or enjoying the accomplishments and satisfactions of the separated self, must fail. You can see that the cares of your personal daily living have been paramount with you, when they cause you to forget to pray.

You say, "Why does He not tell us how to pray?" Have you forgotten the immortal words that Jesus gave us in the Lord's Prayer? That prayer is a breath of love and reverence to God, a surrendering of all that He might live in His world—in the hearts of men. If you utter that prayer with true feeling and surrender, and if you *live* it by letting His will be done in you and through you, there is no good thing that can be withheld from you. O beloved friend, we would instill in your being a greater love and reverence for God your Father. It is His great love for us that is our salvation; in our own accomplishments and deeds we fall far short of His gracious will for us, but if we truly let ourselves be bathed and baptized in the light of His love we attain oneness with Him and receive His blessing of good in our earth existence.

"But be ye doers of the word, and not hearers only, deluding your own selves. . . . But he that looketh into the perfect law, the *law* of liberty, and *so* continu-

eth, being not a forgetful hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing."

Speaking of God's never becoming angry, what is the meaning of the verse in the 103d Psalm where we read that Jehovah is "slow to anger," and so on? In several places in the Bible we read of God's anger. How are insane people treated? In all of Jesus' healing there seems to be no account of His curing a case of insanity. What is "living in the absolute"?—*Extract from a letter answered by Silent Unity.*

"There is a spirit in man, and the breath of the Almighty giveth them understanding." Seek instruction through this inward Being, dear friend, and you will be so busy living the truths revealed to you that there will be little time to question parts of the teaching of Truth that you have not been made ready to receive. The way into the kingdom of God is not through much knowledge, but by quiet inward living, by practicing the law of love in every avenue of your life's expression.

You know, the Scriptures must be studied in the light of Spirit, and with holy purpose. We are told that "the letter killeth, but the spirit giveth life." If one attempts to interpret the Scriptures according to the letter, one finds contradictions and confusion on every page.

You must remember that God is not a man, with temperament and feelings and instability, such as characterize the physical, human man. God is the absolute of being and existence, the immutable, the unchanging, the first cause of all that is. If you can know God as He truly is, you will find the answer to all your questions.

You must see that the wrath and vengeance of God is the interpretation that Moses gives, but when Jesus Christ came He taught the love of God, the true nature of God. During the time of Moses you will remember

that the people did not even recognize a God of love, and in the most feasible way the Holy Spirit spoke through Moses, instilling fear into the hearts of men, to make them stop and recognize that there is a supreme One to whom man must give account for all his selfish use and dissipation of the powers and forces of existence. When mankind had been awakened enough to receive instruction as to the nature of God and His relationship with man, Jesus Christ was sent as the messenger and deliverer of man. Moses and his teaching brought to the mind of man the fact that there is a law of Being that man must observe—or be broken in following the ways of his own invention as to the purpose of living and of life. Jesus came to teach man the nature of God, to tell man what God truly is, and what His relationship to man is. Moses with his teaching of the anger and wrath of God made mankind know that there is a supreme, first Cause, to which man must give account of his deeds, and Jesus with His teaching helps man to find God, and to understand His will and purpose, in man.

Insane people are treated as any other case would be. One recognizes the divinity, the Christ self, in the individual, and does not judge by appearances. There are many instances of the healing of such cases. Jesus was treating this kind of case when He drove the demon out of the dumb man, and when He cast the devils out of the two men who came out of the tombs. There are other instances recorded also.

To live in the Absolute is to be conscious of unity with God, the source of being, and to be so filled with the consciousness of His presence that one can say as did Paul: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me."

One learns to be happy by trying to be happier.
—AARON WIRPEL

THE FATHER'S BUSINESS

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world

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One Father of All

"Brotherhood in God" has been achieved by Jew and Gentile, we read in the Literary Digest, which quotes an account in Zion's Herald (Boston) of the acceptance by the Rev. S. L. Martin, a Methodist minister, of a call to preach to pastorless Jews in Connersville, Indiana. The initative in this matter was taken by Rabbi Michael Aaronsohn, who is in charge of the department of school and synagogue extension in a Jewish college in Cincinnati. The idea was well received by the rabbi's listeners. We quote the Digest's reprint of the plan.

"The people talked over the rabbi's idea.

"It appealed to them.

"The Jewish people in Richmond also had no synagogue, and they would join with the Connersville people in these meetings. They asked Mr. Martin if he would preach for them.

"Here was a real challenge—a group of Jewish people asking a Christian minister to act as their preacher—and Mr. Martin accepted the challenge.

"These Jewish people are loyal to their faith.

"They have been holding their own meetings and conducting their religious school in their various homes each week. This practice they will continue; but, in addition, they are launching out upon this other venture of faith and fellowship."

The acceptance of such a charge means much to the minister who is assuming it. We quote further:

"His [Mr. Martin's] knowledge and appreciation of the

Jews and their contribution to our culture and religious beliefs, he says, is growing rapidly.

"And what a ministry he may have!

"Not a fraction of a degree will he have to vary from the line of his Christian preaching as he speaks to his new congregation concerning the glory and wonder of Israel's God, and reëchoes the thunder of their mighty prophets, in whose spirit and teachings the mind of Jesus was so thoroughly steeped.

"It would not be telling the whole story, however, if we failed to mention the fact that Mr. Martin's congregation shares liberally in this adventure."

Kingdoms Subdued by Faith

Faith, in our present age, has conquered the vegetable kingdom, the domain of the air, and the realm of electrical force, we read in the New York Times, which reviews a recent lecture by Dr. Richard Lynch before the New York Unity Society. Dr. Lynch, we learn, cited "the achievements of Burbank, Edison, the Wright brothers, and Lindbergh to uphold his contention that the process of subduing natural forces through faith was still going on," and "that faith was a spiritual quality but also a practical one."

The Times quotes Dr. Lynch as saying:

"Every man must work from the vision of faith if he expects to achieve anything worth while. The story of evolution has been a history of faith's removing mountains of fear and ignorance from the mind of the race."

One Human Hunger

The Champaign News-Gazette (Champaign, Ill.) quotes Rabbi F. M. Isserman as follows:

All the great spiritual religions surviving today teach the unity of God. When a Christian enters a church, a Jewish man a synagogue, the Eskimo bows before his pagan image, or the Mohammedan prays in his mosque, isn't it the same religious motive?

It is all the same effort to enable man to live in security, even though overawed by the order of the world.

THE PURPOSE OF UNITY

THE UNITY School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and to teach men and women of every church, and also those who have no church affiliations, to use and prove eternal Truth as taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony; how it can bring man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

Unity centers and study classes are independent associations of Unity students formed to provide places of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by Unity School of Christianity, are taught.

Unity centers provide a place of religious research for all people regardless of creed, and give helpful instruction in Christian living through devotional services, systematic study, and individual instruction. Each center, through its ministry, demonstrates its own financial supply.

No one should open a Unity center or study class without consulting the Unity Field Department. Contact with this department is necessary in order to conform with the standard of preparation required of Unity teachers and leaders, as well as to comply with the code of ethics and the policies developed for Unity field work. Through its Field Department, Unity School offers an advisory service, based on the policy and practice of the ministry of Truth at Unity headquarters and successful centers, for the purpose of maintaining high standards of center conduct.

Words Are Magnets

"Conditions are constantly changing and improving in my world through my use of good words, and I am thankful for the knowledge that as I grow in my understanding of God's law I not only attract more good to myself, but I have more good to share with others."

This comment by a member of the Good Words Club speaks for the good work of the club. Let us enroll you as a member.

Joining Hands in Prison Work

The Silent-70 Department of Unity School provides *Lessons in Truth* and subscriptions to Unity periodicals free of charge to prisoners. When a prisoner desires a Bible, he is given the address of the Bible Society, Inc., Box 2585, Denver, Colorado, and upon receipt of his request the Bible Society sends him a Bible. Thus Silent-70 and the Bible Society join hands in carrying on the work of the Master. Both Silent-70 and the Bible Society are supported by freewill offerings.

School Bells

Do you remember how you used to hurry about, collect your books, and join your comrades on your way to school. Happy time! Your school days fitted you to understand life better, so that you might fulfill your part in it, make your own way. And now the call comes to know more about life, to learn how to live in such a way that life will afford you satisfaction, joy, and peace. You are better equipped now to study than when you went your way to the old schoolhouse. You have developed your thinking power; you have trained your mind to receive the deeper things of life. Now is the time to begin your study in this higher school of life, in which Spirit is the teacher. Learn the principles of Truth that Spirit has for you, and come into the greater experiences that await you. Our Correspondence Course prepares you for entrance into this advanced school.

Presented in Other Unity

Felipe Finds a Way

A charming story, "This Is Josefita," by Maxine Smith, makes its appearance in September *Wee Wisdom.* You will love Felipe, the young son of a Mexican woodcutter. Felipe adores his little sister, Josefita, who is soon to start to school. There is no money with which to buy new aprons, sandals, and hair ribbon for Josefita, and Felipe's heart is sad. His mother tells him to have faith, and to show the Father that he trusts Him. Felipe puts his faith to a test, and the very next day he finds a way to provide for his little sister. The charm and the simplicity of this story, together with the lesson that it unfolds, give it a delightful appeal.

Man and the Animals—a Comparison

In many ways man's habits and inclinations are similar to those of the dumb brute. Both are interested in food, drink, and shelter, and in the perpetuation of their species. But there the comparison ends, and we find that man—but let Lloyd C. Douglas, in his inimitable way, tell you what there is that man possesses, an urge that is not found among the animals. In *Christian Business* for September appears "The Other Animals," by Lloyd C. Douglas, one of the most popular of present-day writers.

You Have a Potential Genius

Perhaps you have long thought that genius was beyond the reach of the average person, a gift re-

Periodicals This Month

stricted to a privileged few. You will change your opinion after reading what E. V. Ingraham writes in his series of articles, called, "Your Genius, Its Growth and Development," to begin in the September issue of *Youth*. Mr. Ingraham says that "the average man would have to increase his normal capacity only two to five per cent in order to be eligible to the rank of genius, and five to ten per cent to take his place among the world's truly great people." This should dispel the belief that a great gap exists between the average person and the world's great successes.

After All, Is Religion Complicated?

The world is inclined to view religion with misgiving, to regard it as a thing of controversy, inconsistencies, and complicated dogmas. What the world calls religion, however, is merely the outward act or form by which men indicate their recognition of a higher power, as manifested in different ecclesiastical doctrines and ceremonials. True religion is of the heart, and it is simple and easily understood. This thought is brought out in an article, entitled, "The Simplicity of Religion," appearing in *Unity Daily Word*.

Have We Lived Before?

Why is one man born to wealth, another to poverty? Does life begin at birth? Have we lived before? If a man die, must he be born again into physical life? What do the Scriptures say on the subject?

These and many other questions concerning incarnation and reincarnation will be discussed in a series of articles by Ernest C. Wilson and E. V. Ingraham, beginning in the September 26 issue of *Weekly Unity*.

DIRECTORY

(For Your Convenience)

ALABAMA

Birmingham—Unity Cen, 511 N 19th
Mobile—Unity Cen, 1315 Browne; Unity Study Class, 256 N Conception

ARIZONA

Phoenix—Unity Cen, Westward Ho Hotel

ARKANSAS

Little Rock—Unity Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Bakersfield—Unity Tr Cen, 1669½ Chester
Berkeley—Unity Cen, 1822 Milvia
Fresno—E Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 109 A So Central
Hollywood—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs R S Salmon, 1316 Cherokee; Truth Cen, 1642 N Cherokee
Inglewood—Unity Truth Ministry, 426 E [Queen
Ione—Unity Circle
Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 3006 W 7th; Home of Truth, 1975 W Wash; Bullocks; Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 148 N Gramercy pl; Unity Fellowship Cen, 1002 S Burger; DeVorse & Co, 843 S Grand; Jones Book St, 743 W 7th; Fowler Bros, 747 S Bdwy; Advance Book Co, 628 W 8th; Unity Health Cen, 4118 Central; Meta Cen, Hotel Belmont
Modesto—Unity Reading Rm, 1324 11th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell & Co
Pasadena—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt
Pomona—Meta Bk Sh, 684 W 3rd
Redlands—Leona Ballou, 906 Tribune
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Bernardino—Unity Cen, 2189 E St
San Diego—Unity Soc, 412 A; Artemisia Book Sh, 1186 6th
San Francisco—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Calif Truth Cen, 63 Post; Unity Cen, 1182 Market; Paul Elder Co, 239 Post; The Emporium; Unity Book Sh, 115 O'Farrell
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrelaga
Santa Cruz—Truth Cen, 151 Garfield; Meta Lib, 35 Walnut
Santa Monica—Unity Cen, 528 Arizona; Universal Truth Lib, 1537 Ocean
Santa Rosa—Unity Cen, Masonic Temple
Sebastopol—Unity Cen, 501 Petaluma
Sierra Madre—Unity Cen, 270 W Central
S Pasadena—Unity Cen, 1141 Fremont
Stockton—Unity Cen, 822 N Center
Van Nuys—Unity Cen, 14424 Friar
Whittier—Unity Soc, 410 S Greenleaf

COLORADO

Colorado Springs—Unity Cen, DeCraff bldg
Denver—Publication Bk Store, 514 15th; Herrick Bk Co, 934 15th
Pueblo—Truth Cen, Congress Hotel

CONNECTICUT

Hartford—Unity Studio, Goodwin bldg; Unity Reading Rm, 750 Main
Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cen, 110 N Beach
Jacksonville—Unity Cen, Seneca Hotel
Lakeland—Unity Cen, 321 S Mass
Miami—Unity Cen, 236 N E 5th
Orlando—Anna Nicholson, 417 Lake
St Petersburg—1st Unity Church, 646 5th S
Tampa—First Unity Soc, 222 W Lafayette
W Palm Beach—Soc of Prac Chris, 412 N Olive

GEORGIA

Atlanta—Open Door, Chamber of Commerce

IDAHO

Boise—Unity Cen, 517 N 10th

ILLINOIS

Chicago—Unity Fellowship, 25 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen, 4307 S Mich
Peoria—Unity College, 1821 Main
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, Mine Workers bldg

INDIANA

Indianapolis—Unity Cen, Kresge bldg; Truth Cen, 4455 Bdwy

IOWA

Cedar Rapids—Unity Cen, 728 4th Ave E
Davenport—Unity Cen, Whitaker bldg
Des Moines—Unity Cen, K P bldg
Sioux City—Unity Cen, Davidson bldg
Waterloo—Unity Cen, Lafayette bldg

KANSAS

Topeka—Unity Cen, Jayhawk Hotel
Wichita—Truth Cen, 420 Riverview

KENTUCKY

Lexington—Unity Cen, 266 Lyndhurst pl
Louisville—Truth Cen, Martin-Brown bldg; Unity Truth Cen, Ft Nelson Hotel

LOUISIANA

New Orleans—Unity Soc, 2000 Carondelet
Shreveport—Unity Class, 1196 Louisiana

MARYLAND

Baltimore—Mrs Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 5057 Woodward
Flint—Unity Cen, 114½ W Kearsley
Grand Rapids—Ida Bailey, 61 Sheldon
Kalamazoo—School of Chr, 209 W Dutton
Muskegon—Unity Cen, Occidental Hotel
Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Minneapolis—Unity Cen, Lafayette bldg; F M Barrett, 2947 Park; Unity Soc,

Plymouth bldg
St Paul—Unity Cen, Globe bldg

MISSOURI

Joplin—Mrs Calvin, 511 Gray
Kansas City—Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Unity Cen (colored), 2216 Brooklyn
St Joseph—Unity Cen, Empire Trust bldg
St Louis—Unity Cen, Kings-Way hotel; First Divine Science Church, 3517 Wyoming; Unity Soc, 3658 W Pine

MONTANA

Bozeman—Unity Cen, 301 S Black
Helena—Meta Cen, Unitarian Church bldg

NEBRASKA

Lincoln—Unity Soc, 1548 O st
Omaha—Meta Lib, 307 Patterson bldg; Unity Cen, Courtney bldg

NEVADA

Reno—Unity Cen, 312 N Virginia

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier
East Orange—Unity, 19 Washington
Haddonfield—Carrie Steinmetz, 311 Washington
Newark—Unity Soc, Berwick hotel; Truth Cen, 97 S 10th
Patterson—Unity Truth Cen, 98 Broadway
Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque—Unity Reading Rm, 210 N 4th
Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Home of Truth, 333 Adelphi; Unity Cen, 50 Livingston
Buffalo—Unity Soc, Hotel Statler; Meta Lib, 130 Rounds
Jamaica, L. I.—Unity Soc, 88-06 Parsons
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Unity Class, 42 W 129th
Rochester—Unity Cen, Seneca Hotel
Rome—Psychology Service Cen, 131 W Liberty
Schenectady—Unity Soc, 1029 University
Syracuse—Carter, 155 E Onondaga
Utica—Mabery-Goodwin School of Music, 1203 State

OHIO

Akron—Unity Cen, Pythian Temple
Canton—Unity Cen, Harris Arcade bldg
Cincinnati—Unity Cen, 28 E 6th; New Thought Temple, 1401 E McMillan
Cleveland—Christian Unity, Old Arcade; Church of Truth, Hotel Olmstead
Columbus—Unity Cen, 80 W Starr
Dayton—Unity Cen, Dayton Industries bldg
Hamilton—Unity Temple, 117 Ross
Marion—New Thought Studies, 454 Summit
Warren—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

Bartlesville—Truth Cen, 209 Central Nat'l Bank
Muskogee—Unity Cen, 803 W Bdwy
Oklahoma City—Unity Cen, Baltimore bldg; Unity Home of Truth, Arcade bldg
Okmulgee—Mrs G F Wyvell, Okmulgee bldg
Tulsa—Unity Reading Rm, Commercial bldg; Mrs Wilson (col), 511 E Marshall

OREGON

Eugene—Unity Cen, Miner bldg
Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Coudersport—D M Andrews, 107 S Main
Erie—Unity Cen, Reed Hotel
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut
Pittsburgh—Unity Cen, 435 Penn

TENNESSEE

Chattanooga—Unity Cen, James bldg
Memphis—Unity Cen, 148-50 Court
Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 1913½ Commerce
El Paso—Unity Temple of Truth, 305 E Franklin
Ft Worth—Unity Cen, Worth bldg
Houston—Unity Cen, New Majestic bldg
San Antonio—Unity Cen, Maverick bldg

UTAH

Salt Lake City—Unity Study Class, Cullen hotel

WASHINGTON

Seattle—Seattle Cen, 1529 9th ave; Unity Soc, 421 Belmont N; Unity Soc, Henry bldg
Spokane—Meta Lib, Norfolk bldg; Church of Truth, 1124 W 6th
Tacoma—Unity Cen, 932½ Bdwy
Yakima—Church of Truth, 2d and B sts; Meta Cen, Miller bldg

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise
Milwaukee—Unity Cen, Commerce bldg

AUSTRALIA

Adelaide—New Thought Soc, Darling bldg; Divine Science Cen, A N A bldg
Brisbane—Unity Cen, Albert House
Melbourne—New Thought Cen, 271 Collins
Perth—Albert & Sons, 130 Murray
Sydney—Harmony Cen, Dalton st, Chatswood; New Thought Home, Seapath Crescent, Seapath via Manly

CANADA

Calgary—Unity Cen, Mackie blk
Edmonton—Unity Cen, 10576 104th
Montreal—Unity Cen, 1419 Drummond
Moose Jaw—Unity Cen, 73 High W
Ottawa—New Era Cen, 279 Elgin
Regina—Unity Cen, Westman Chambers
Saskatoon—Unity Cen, Canada bldg
Toronto—Unity Cen, 756-A Yonge
Vancouver—Unity Church of Truth, 641 Granville
Victoria—Unity Cen, 739 Yates; New Thought Temple, 720½ Fort
Winnipeg—Unity Cen, 333½ Portage; Unity Assembly, 322 Donald

ENGLAND

Boscombe Hants—Elsie Quinion, 20 Gordon rd
Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village; Unity Cen, Glendor Mt Rd Upton B'head
Liverpool—Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st, (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

Training School a Success

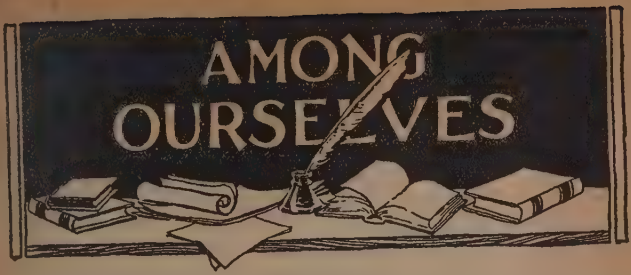
As the third term of the Unity Training School draws to a close, the faculty rejoices in the genuine interest and enthusiasm displayed by students in attendance. Already the school is a decided success, and there is one more term to go.

The fourth term of school will begin September 7 and close October 16. This will be an ideal time to come to Unity Farm, for fall days are conducive to study. We should be glad to have you register as early as possible for this last term, so that we may plan accordingly. Send for our handbook, which gives full information about the school, accommodations for students, and so forth. Write to the Dean of the Training School, 917 Tracy, Kansas City, Mo.

"I have had lunch at Unity Inn day after day for almost three years, and I have never yet grown tired of the food," says a worker at Unity headquarters. Many things contribute to the satisfaction of Unity Inn patrons—healthful food, attractive surroundings, efficient service, and the general atmosphere of good cheer. Be sure to visit the Inn when you come to Kansas City.

If you are an earnest Bible student you probably have often wished for a small-sized copy of the *New Testament* to carry with you. We have a self-pronouncing, pocket-sized edition, with the words of Christ in bold-faced type, and containing many illustrations of life and events in the Holy Land. This edition may be had in cloth binding for 50 cents.

"I wish that I could live my life over again, and profit by the mistakes that I have made." Have you not sometimes expressed this wish? You cannot live your past over again, and why should you wish to do so, when you can make a new beginning this very day? Erase from your mind all regret for your mistakes, and give your attention to making the present count. Read *Beginning Again*, by F. B. Whitney, and be inspired to start life anew, with fresh courage and faith. The price of this booklet is 35 cents.



Sometimes one is asked what Unity thinks about Jesus Christ in His relation to the plan of salvation. Unity believes in salvation through Jesus Christ, but that it is not enough merely to sing His praises and to proclaim one's belief in Him. One must live the spiritual or Christ life. "The best devotion to a teacher and the surest sign of actual belief in him is to understand and to practice what he teaches," says E. V. Ingraham in his article, "Spiritual Education," which will appear in October *Unity*. Do not miss this outstanding article. Let your subscription begin now so that you will be sure to receive the October number. The price of a year's subscription to *Unity* is $1.50.

Charles Fillmore said in a recent article in this magazine that Christianity is not using one half its working capital, and that one of its unused assets is healing. His book, *Christian Healing*, will show you how to contact and to make use of the great power within yourself, a power that will help you to overcome all inharmony in your life. This book is for the advanced student of Truth. It sells for $1, in cloth binding; in fabrikoid, $3.

No one can afford to neglect the privilege of daily communion with the heavenly Father. Jesus set us an example in this respect, for He often slipped away from His followers, and in stillness found strength and peace through prayer. H. B. Jeffery has written a booklet, entitled, *When Ye Pray*, which will stimulate your desire to form the habit of prayer. The price of this booklet is 50 cents.

Those who are acquainted with *Lessons in Truth* will want to read *Miscellaneous Writings*, by the same gifted author. This book is a collection of gems. Each chapter is complete in itself, and reveals the practical, spiritual solution to some everyday, puzzling problem. This book is priced at $1, cloth bound; fabrikoid, $2.

One becomes a musician only through tireless, persevering effort, and it is only by daily practice that one can enter into the silence, or the listening attitude of mind. E. V. Ingraham's booklet, *The Silence*, is a revelation to the one who earnestly seeks to find God in the stillness of his own soul. The price of this booklet is 50 cents.

"There is a great difference between a Christian life and a Christ life. . . . One is a following after Christ, which is beautiful and good so far as it goes, but is always very imperfect; the other is letting Christ, the perfect Son of God, be manifested through us." H. Emilie Cady's booklet, *Finding the Christ*, brings out this difference, and teaches us how to trust the indwelling Christ to do all things for us. The price of this helpful little booklet is 25 cents.

"Why do we grow old, discouraged, tired, and fearful?" "What is heaven?" "What is forgiveness?" "Is there an unpardonable sin?" These are some of the questions asked in the helps that accompany the lessons in *Selected Studies*, a book by Imelda Octavia Shanklin. The chapters in this book cover the foregoing and other subjects in which you are interested, and about which you may have been puzzled. In paper binding this book sells for 75 cents, in cloth, $1.50.

Are you in need of a new Bible? The *American Standard Version* of the *Nelson Teachers' Bible* is used and sponsored by Unity School. It has large, readable type, is self-pronouncing, and contains many attractive features. Bound in fabrikoid; price, $4.50.

Talks on Truth was formerly a part of the book, *Christian Healing*, by Charles Fillmore. With some additions it is now a separate volume, which the advanced Truth student will find a valuable supplement to his study of *Christian Healing*. Thirteen chapters, or lessons, are included in the book, with question helps on each lesson. Bound in paper; price, 75 cents.

A knowledge of Truth is the open door to joy, peace, health, and plenty, to freedom from the adverse conditions of life. H. Emilie Cady wrote *Lessons in Truth* to give you a clearer vision of the teaching of Jesus Christ. This book is used by beginners in the study of Truth, but advanced students also find it a never failing source of inspiration. Its lessons are presented in a clear and forceful way. The book is priced at $1, in cloth binding; at $3, in fabrikoid.

Before we know it » » »

No "ifs" or "ands" about it! Christmas will be upon us before we know it. The wise shopper does not wait until the last minute to think of one of the most important items on her Christmas list—greeting cards! Again Unity has a complete line of attractive Christmas cards—cards that are so varied in design and sentiment that they will fit all your friends.

Each card is new this year—each unusual and different in design—each gay with holiday color—each with a real Truth Christmas thought, written by a Unity worker. In box assortments; fifteen cards in a box. Price, $1.

The Prodigal » » » »

A chapter in Unity's latest book, *All Things Made New*, is fittingly called, "The Prodigal." The author, Frances W. Foulks, says:

"Over and over, as I journey back to my Father's house, my soul sings its praise and thanksgiving, and . . . there comes to me the joyous realization that, . . . though I was lost in the maze of flesh and materiality, now am I found, now have I discovered my true being, my true place, my true purpose of living."

Exaltation is the keynote of *All Things Made New*. This book will bring you a sense of uplift. Bound in cloth, price, $1; in fabrikoid, $3.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

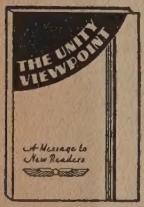
FREE . . . . . .

. . . . to every new subscriber a copy of "The Unity Viewpoint"

The purpose of the Prosperity Bank plan is twofold. First, it aims to help you come into a realization of the good that you desire, and next, it enables you to save in a convenient way to send Unity subscriptions to your friends.

It has occurred to us that, with these subscriptions going out to new friends, something else should be included, something explanatory about Unity. *The Unity Viewpoint* is the answer to our need. This booklet, written by Ernest C. Wilson, will introduce Unity teaching to new subscribers. Each of its eight chapters discusses some point of particular interest. Substantially bound, and printed on good paper, this booklet will delight your friends, and we believe that they will derive from it much good.

Our plan is to include with each new subscription a free copy of *The Unity Viewpoint.* Doubtless you have in mind some friends to whom you would like to send *Unity* magazine. Write for a Prosperity Bank, and begin to save for this purpose. For two subscriptions save $3. Then send us the amount from your bank, with the names and addresses of those who are to receive *Unity* subscriptions. To each of them we will send a free copy of *The Unity Viewpoint.* Your name is entered with Silent Unity for prayers as soon as we receive your request for a bank. Use the accompanying blank.



UNITY SCHOOL OF CHRISTIANITY,

917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank with full instructions for its use, and request the prayers of Silent Unity for my success.

Name .....

Address .....

City ..... State .....

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Weekly Truth Review

▲▲▲WEEK after week new friends are attracted to *Weekly Unity* through its policy of presenting vital Truth problems as viewed by Truth writers of outstanding ability. Below there are listed a few of the articles that will appear in this periodical in the near future. Look them over . . . do they not suggest answers to Truth questions that you have been asking yourself? The subscription price of *Weekly Unity* is $1.50 a year. The articles listed for the next nine weeks alone will be worth to you much more than that. A *Weekly Unity* subscription sent to us today will insure you against missing any of these articles.

Sept. 5 *Philosophy of Happiness* by Lois Miller Bruce
Sept. 12 *A Little Talk on Magnets* by C. O. Southard, M. D.
Sept. 19 *Seekers All* by M. S. Trow
Sept. 25 *Have We Lived Before?* by Ernest C. Wilson
Oct. 3 *Our Lives and Our Life* by Ernest C. Wilson
Oct. 10 *Six Weeks Without Pay* by Harriet Montague
Oct. 17 *What Does It Really Mean to Give* by Thomas L. Masson
Oct. 24 *When Tithing Seems to Fail* by Lillian Grace Copp
Oct. 31 *All These Things Shall Be Added* by Sonya Max

To Make Truth Practical

▲▲▲THE contents of *Lovingly in the Hands of the Father* are made up of true incidents from the experiences of persons contacted by Evelyn Whitell, who have successfully applied Truth teaching to their affairs. *Lovingly in the Hands of the Father* is intensely practical, and will yield you help in meeting your problems. In cloth binding, $1; fabrikoid, $3.

▲▲▲AS the title suggests, *What Are You?* is an invitation to take stock of yourself and your equipment, and to try to discover your true identity. If you have not yet found your rightful place in life, you will want to let this book by Imelda Octavia Shanklin guide you to success. A cloth-bound book, price, $1.

PROOF

If radio's slim fingers
Can pluck a melody
From night and toss it over
A continent or sea;
If petaled white notes
Of a violin
Are blown across a mountain
Or a city's din;
If songs like crimson roses
Are culled from thin, blue air,
Why should mortals wonder
If God hears prayer?

—Ethel Romig Fuller